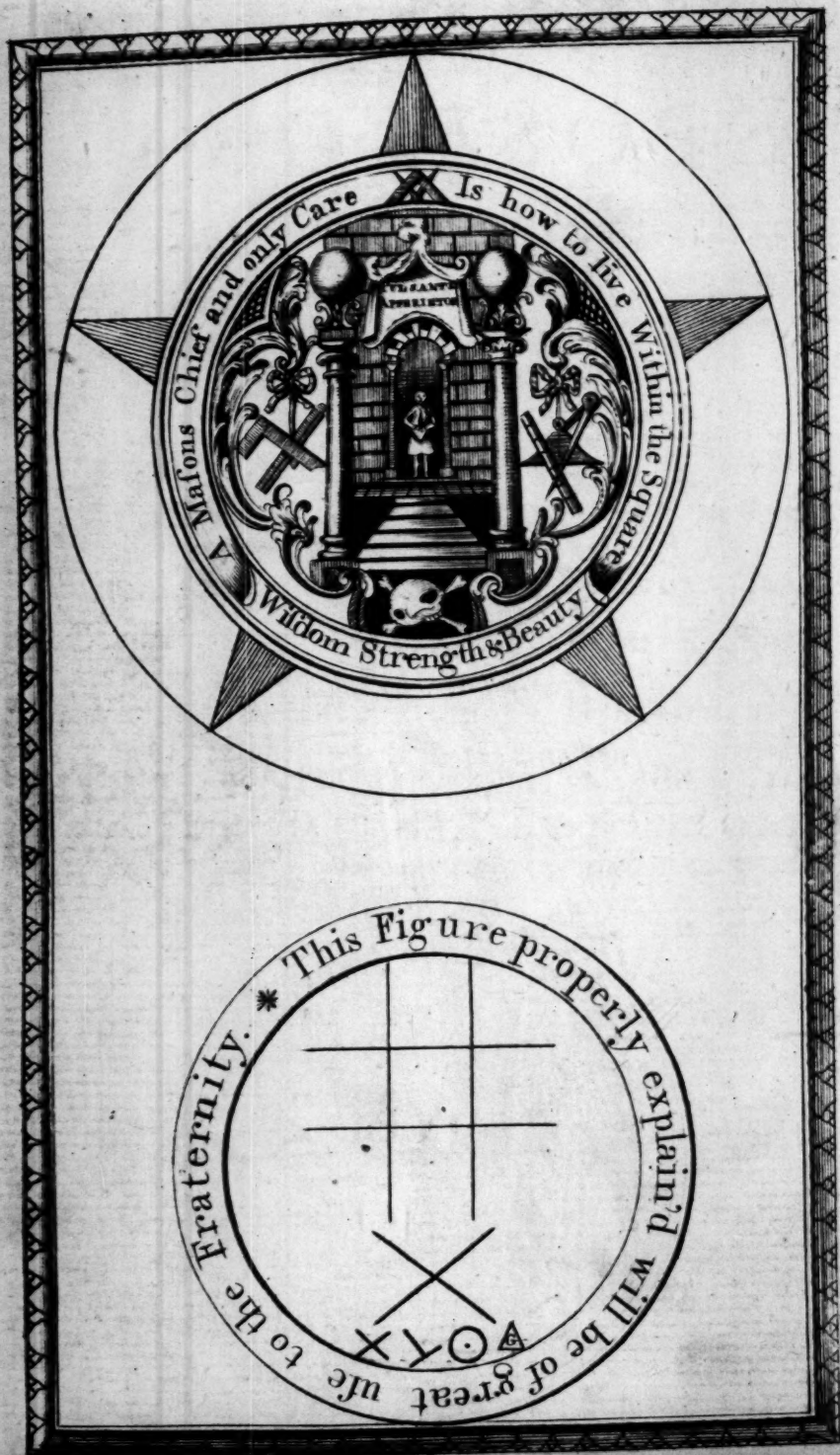
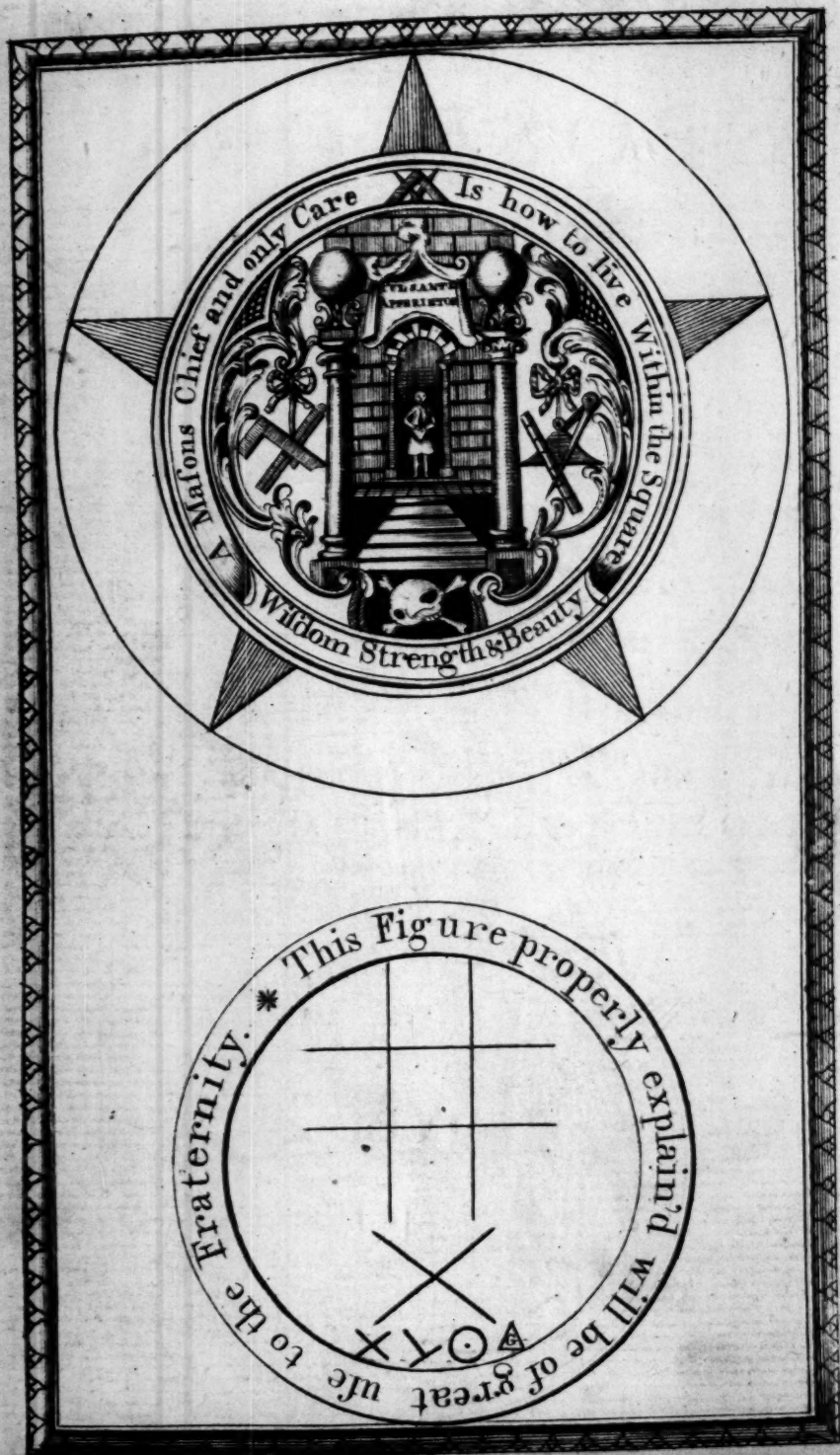






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O F T H E L O D G E S O F  
F R E E A N D A C C E P T E D M A S O N S ,  
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B I R M I N G H A M , W O L V E R H A M P T O N ,  
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D U D L E Y ;

A L S O T H O S E I N T H E C I T Y O F Q U E B E C I N  
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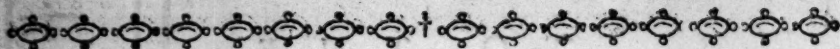
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d i s p e r s e d o n t h e F a c e o f t h e w h o l e E a r t h ;

T H I S  
*Collection of Masonic Letters Odes &c.*

I s , w i t h t h e g r e a t e s t R e s p e c t , I n s c r i b e d

*by their most affectionate Brother,*

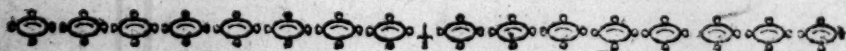
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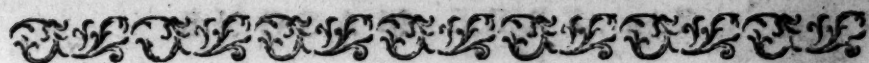
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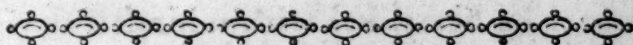






T H E

# FREE MASONS REPOSITORY.



## EULOGIUM ON MASONRY.

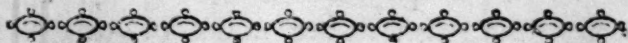
**M**ASONRY comprehending every branch of useful knowledge and learning may justly be said to stamp an indelible mark of pre-eminence on all its genuine professors, which neither chance, power, nor fortune can bestow. When its rules are strictly observed, it will be found to be a sure foundation of tranquility amidst all the disappointments of life; a friend that will not deceive, but will comfort and assist, in prosperity and in adversity; a blessing which will remain with all times, circumstances, and places, and to which recourse may be had when all other earthly comforts sink into disregard.

MASONRY gives real and intrinsic excellence to man, and renders him fit for the duties of social life. It quells domestic strife, is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth it calms the passions, and employs usefully our most active faculties; and in old age, when sickness, imbecility and disease have benumbed every corporal sense, and rendered the union of soul and body almost intolerable, a reflection on the time spent in Masonic pursuits will yield an inexhaustible fund of comfort and satisfaction.

A

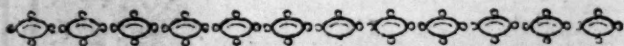
Such

Such are the general advantages of Masonry ; to enumerate them seperately, would be an endless labour : it may be sufficient to say, that he who is possessed of this true science, and acts agreeable to the character he bears, has within himself the spring and support of every social virtue ; a subject of contemplation that enlarges the mind and expands every mental power ; a subject that is inexhaustible, is ever new, and always interesting.



On the *Seven* LIBERAL ARTS and SCIENCES.

THE *Grammar* rules instruct the tongue and pen,  
*Rhetoric* teaches eloquence to men ;  
 By *Logic* we are taught to reason well,  
*Musick* has charms beyond our power to tell ;  
 The use of *Numbers* numberless we find,  
*Geometry* gave measure to mankind,  
 The *Heav'nly system* elevates the mind.  
 All these and many secrets more,  
 The MASONS taught in days of yore.



THE FREE-MASONS MEMENTO.

M — MAGNITUDE, MODERATION, MAGNANIMITY.  
 A — AFFABILITY, AFFECTION, ATTENTION.  
 S — SILENCE, SECRECY, SECURITY.  
 O — OBEDIENCE, ORDER, ŒCONOMY.  
 N — NOBLE, NATURAL, NEIGHBOURLY.  
 R — RATIONAL, RECIPROCATIVE, RECEPTIVE.  
 Y — YIELDING, YPIGHT, YARE. EX-

EXPLANATION.

MASONRY, of Things teacheth how to

|                                     |   |   |                     |
|-------------------------------------|---|---|---------------------|
| attain their just                   | - | - | <i>Magnitude,</i>   |
| to inordinate Affections the Art of |   |   | <i>Moderation,</i>  |
| it inspires the SOUL with true      |   |   | <i>Magnanimity.</i> |

|                                    |   |   |   |                    |
|------------------------------------|---|---|---|--------------------|
| It also teacheth us                | - | - | - | <i>Affability,</i> |
| to love each other with true       |   |   |   | <i>Affection,</i>  |
| And to pay to Things sacred a just |   |   |   | <i>Attention.</i>  |

|                               |   |   |   |                  |
|-------------------------------|---|---|---|------------------|
| It instructeth us how to keep | - |   |   | <i>Silence,</i>  |
| To maintain                   | - | - | - | <i>Secrecy,</i>  |
| and preserve                  | - | - | - | <i>Security.</i> |

|                         |   |   |   |                   |
|-------------------------|---|---|---|-------------------|
| Also, to whom it is due | - | - |   | <i>Obedience,</i> |
| to observe good         | - | - | - | <i>Order,</i>     |
| and a commendable       | - | - | - | <i>Oeconomy.</i>  |

|                                            |   |   |   |                     |
|--------------------------------------------|---|---|---|---------------------|
| It likewise teacheth us how to be worthily |   |   |   | <i>Noble,</i>       |
| truly                                      | - | - | - | <i>Natural,</i>     |
| and without reserve                        | - | - | - | <i>Neighbourly.</i> |

|                                       |   |   |   |                      |
|---------------------------------------|---|---|---|----------------------|
| It instilleth Principles indisputably |   |   |   | <i>Rational,</i>     |
| and formeth in us a Disposition       | - |   |   | <i>Reciprocative</i> |
| and                                   | - | - | - | <i>Receptive.</i>    |

|                                           |                  |                  |
|-------------------------------------------|------------------|------------------|
| It maketh us to Things indifferent        |                  | <i>Yielding,</i> |
| to what is absolutely necessary perfectly | <i>Ypight, *</i> |                  |
| and to do all that is truly good most     |                  |                  |
| willingly                                 | <i>Yare. †</i>   |                  |

\* *Fixed* † *Ready* Vide JOHNSON'S Dictionary.

## MASONICAL APHORISMS, &amp;c.

THE mighty PILLARS on which MASONRY is founded, are those whose BASIS is *wisdom*, whose SHAFT is *strength*, and whose CHAPTER is *beauty*.

The *wisdom* is that which descends from above; and is first *pure*, then *peaceable*, *gentle and easy to be intreated*, full of *mercy* and good *fruits*, without *partiality*, and without *hypocrisy*.

The *strength*, is that which depends on the living GOD; who resisteth the mighty, and scattereth the proud in the imaginations of their hearts: who giveth us power to resist and to escape all temptation, and to subdue our evil appetites. A strength, which is a refuge to the distressed; a bond of unity and love amongst brethren, and of peace and quiet in our own hearts.

Our *beauty* is such as adorns all our actions with holiness; is *hewn* out of the *rock*, which is CHRIST, and raised UPRIGHT by the PLUMB-LINE of the *gospel*; SQUARED and LEVELLED to the *horizontal* of God's will, in the *holy lodge* of St. John: and such as becomes the *temple*, whose maker and builder is GOD.

On sobriety your pleasure depends; on regularity, your reputation.

The ungovernable passions and uncultivated nature of man, stand as much in need of the SQUARE and COMPASS to bring them into order, and to adorn us with the beauty of holiness, as those instruments of MASONRY are necessary to bring rude matter into form,



form, or to make a block of marble fit for the polished corners of the temple.

Those *societies* dwindle away and vanish, which are not contrived, supported, and adorned with the *wisdom, strength, and beauty*, of our most ancient and honourable order; where nobility is ennobled; where knowledge is improved, and where conversation is rendered useful; as MASONS and rational creatures draw no *design*, but on the TRASSEL-BEARD of a *good intention*.

Though we are all *free* and on the LEVEL, yet it is our duty to keep always within COMPASS, and to conduct ourselves according to the SQUARE and PLUMB.

There is no conversation more useful, than that which promotes morality, charity, good-fellowship, good-nature, and humanity.

Society has harmony in the very word; but much more in the application of it. For it is to it we owe all arts and sciences.

Until the dust and cobwebs of a man's study are brushed off him by conversation, he is utterly unfit for human society. A good genius not cultivated this way, is like a rich diamond, whose beauty is indiscernable till polished.

Prudence is the queen and guide of all other virtues; the ornament of our actions, the SQUARE and RULE of all our affairs.

*Faith, hope, and charity*, are the three principal graces, by which we ascend to the grand celestial LODGE, where pleasures flow for evermore. Let

Let every true MASON *knock off every evil disposition*, by the GAVEL of *righteousness and mercy*: *measure out his actions by the RULE of one day*: fit them to the SQUARE of *prudence and equity*: keep them within the bounds of the COMPASS of *moderation and temperance*: adjust them by the true PLUMB-LINE of *gospel sincerity*: bring them up to the just LEVEL of *perfection*; and *spread* them abroad with the *silent TROWEL of peace*. &c. &c. &c.



*A Discourse pronounced in a Lodge of FREE and ACCEPTED MASONS, at Brunlwick, where Prince Ferdinand was GRAND MASTER, by the Count T——, at the Initiation of his Son into Masonry.*

“ *Dear Son,*

“ **I** Congratulate you on your admission into the most ancient, and, perhaps, the most respectable Society in the universe. To you the mysteries of Masonry are about to be revealed, and so bright a Sun never shewed lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue?—May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades the dignity of human-nature: and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue. “ These  
are

are the wishes of a father and a brother conjoin'd. Of you the greatest hopes are rais'd; let not our expectations be deceived. You are the son of a Mason, who glories in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honor. "You are now, as a member of this illustrious Order, introduced a subject of a new country, whose extent is boundless. Pictures are open to your view, wherein true Patriotism is exemplified in glaring colours, and a series of transactions recorded, which the rude hand of time can never erase. The obligations which influenced the first BRUTUS and MANLIUS to sacrifice their children to the love of their country, are not more sacred than those which bind me to support the honor and reputation of this venerable Order. "This moment, my son, you owe to me a second birth: should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient Masters, peruse our history and our constitutions. The best, the most humane, the bravest, and most civilized of men have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our Order. The most illustrious characters on earth have laid the foundation of their most amiable qualities in Masonry. The wisest of Princes, Solomon, planned our institution, at raising a temple

to the Eternal and Supreme Ruler of the Universe. "Swear, my son, that you will be a true and faithful Mason, Know, from this moment, that I center the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance you are deserving our favours, and never forget the ties which bind you to honour and to justice." View not with indifference the extensive connections you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your king and your country, and deem the knowledge you have this day attained, the happiest acquisition of your life. "Recal to memory the ceremony of your initiation; learn to bridle your tongue and to govern your passions; and ere long you will have occasion to say, "In becoming a Mason I truly became the man; and while I breathe will never disgrace a jewel that Kings may prize." "If I live, my son, to reap the fruits of this day's labour, my happiness will be compleat. I will meet death without terror, close my eyes in peace, and expire, without a groan, in the arms of a virtuous and worthy Free-Mason!"

A



*The OLD CHARGES of the FREE and ACCEPTED  
MASONS, collected from their old Records.*

I.

*Concerning GOD and RELIGION.*

A MASON is obliged by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient times MASONS were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, *to be good men and true*, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby MASONRY becomes the Center of Union, and the means of conciliating true friendship among persons, that must have remained at a perpetual distance.

II.

*Of the CIVIL MAGISTRATE, Supreme and Subordinate.*

A MASON is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as MASONRY hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness

and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of Peace. So that if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being; they cannot expel him from the *Lodge*, and his relation to it remains indefeasible.

### III.

#### OF LODGES.

A *LODGE* is a place where MASONS assemble and work: Hence that assembly, or duly organized society of MASONS, is called a *LODGE*: and every brother ought to belong to one, and to be subject to its *By-Laws* and the *General Regulations*. It is either *particular* or *general*, and will be best understood by attending it, and by the regulations of the *General* or *Grand Lodge*. In ancient times, no *Master* or *Fellow* could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the *Master* and *Wardens*, that pure necessity hindered him.

The persons admitted members of a *Lodge*, must be good and true men, free-born, and of mature and dis-

creet

creet age, no bondmen, no women, no immoral, or scandalous men, but of good report.

## IV.

Of MASTERS, WARDENS, FELLOWS, and  
APPRENTICES.

All preferment among MASONS is grounded upon real worth and personal merit only; that so the *Lords* may be well served, the brethren not put to shame, nor the *Royal Craft* despised: Therefore no *Master* or *Warden* is chosen by seniority, but for his merit. It is impossible to describe the things in writing; and every brother must attend in his place, and learn them in a way peculiar to this *Fraternity*: Only *Candidates* may know that no *Master* should take an *Apprentice*, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the *Art*, of serving the *Master's Lord*, and of being made a *Brother*, and then a *Fellow-Craft* in due time, even after he has served such a term of years, as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive at the honor of being the *WARDEN*, and then the *MASTER* of the *Lodge*, the *GRAND WARDEN*, and at length the *GRAND MASTER* of all the *Lodges*, according to his merit.

No Brother can be a *Warden*, until he has passed the degree

degree of a *Master* MASON; nor a *Master*; until he has acted as a *Warden*, nor *Grand Warden*, until he has been *Master* of a *Lodge*, and served the office of *Steward* at a *Grand Feast*; nor *Deputy Grand Master*, until he has served the office of *Grand Warden*, ~~nor~~ GRAND MASTER until he has been a *Master* of a regular *Lodge* before his election, who is to be nobly born, or a Gentleman of the best fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of honest parents, and who is of singular great merit in the opinion of the *Lodges*. And for the better, and easier, and more honourable discharge of his office, the *Grand Master* has the power to chuse his own *Deputy Grand Master*, who must be then, or must have been formerly, the *Master* of a particular *Lodge*; and has the privilege of acting whatever the *Grand Master*, his Principle should act, unless the said Principal be present, or interpose his authority by a letter.

The rulers and governors, supreme and subordinate, of the ancient *Lodge*, are to be obeyed in their respective stations by all the brethren, according to the *old Charges and Regulations*, with all humility, reverence, love, and alacrity.

#### V.

##### *Of the Management of the CRAFT in working.*

All MASONS shall work honestly on working Days, that they may live creditably on holy days; and the  
time



time appointed by the law of the land, or confirmed by custom, shall be observed.

The most expert of the *Fellow Craftsmen* shall be chosen or appointed the *Master* or overseer of the *Lord's* work; who is to be called MASTER by those who work under him. The *Craftsmen* are to avoid all ill language, and call each other by no disobliging name, but *Brother* or *Fellow*; and to behave themselves courteously within and without the *Lodge*.

The *Master*, knowing himself to be able of cunning, shall undertake the *Lord's* work as reasonably as possible, and truly dispend his goods as if they were his own; nor to give more wages to any brother or *Apprentice*, than he really may deserve.

Both the *Master* and the MASONS receiving their wages justly, shall be faithful to the *Lord*, and honestly finish their work, whether Task or Journey; nor put the work to Task that hath been accustomed to Journey.

None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable of finishing the same; for no man can finish another's work so much to the *Lord's* profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

When a *Fellow Craftsman* is chosen *Warden* of the work under the *Master*, he shall be true to both *Master* and *Fellows*, and shall carefully oversee the work in the *Master's* absence, to the *Lord's* profit; and his brethren shall obey him.

All MASONS employed shall meekly receive their wages without murmuring or mutiny, and not desert the *Master* till the work is finished.

A *younger* brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing *Brotherly Love*.

All the tools used in working shall be approved by the Grand Lodge.

No *Labourer* shall be employed in the proper work of MASONRY; nor shall FREE MASONS work with those who are *not Free*, without an urgent necessity; nor shall they teach *Labourers* and *unaccepted* MASONS, as they should teach a *Brother* or *Fellow*.

## VI.

### Of BEHAVIOUR, *viz.*

#### 1. In the LODGE, while constituted.

You are not to hold private committees, or seperate conversation, without leave from the *Master* nor to talk of any thing impertinent or unseemly, nor interrupt the *Master* or *Wardens*, or any brother speaking to the *Master*: Nor behave yourself ludicrously or jestingly while the *Lodge* is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your *Master*, *Wardens*, and *Fellows*, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of  
the

the *Lodge*, who are the proper and competent judges of all such controversies, (unless you carry it by *Appeal* to the GRAND LODGE) and to whom they ought to be referred, unless a *Lord's* work be hindered the mean while, in which case a particular reference may be made; but you must never go to law about what concerneth MASONRY, without an absolute necessity apparent to the *Lodge*.

2. BEHAVIOUR *after the LODGE is over, and the BRE-  
THREN not gone.*

You may enjoy yourselves with innocent mirth, treating one another according to ability; but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hinder him from going when his occasions call him, or doing or saying any thing offensive, or that may forbid an *easy* and *free* conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore no private piques or quarrels must be brought within the door of the *Lodge*, far less any quarrels about Religion, or Nations, or State-policy, we being only, as MASONS, of the Catholic Religion above-mentioned; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolved against all POLITICKS, as what never yet conducted to the welfare of the *Lodge*, nor ever will. This *Charge* has been always strictly enjoined and observed; but especially ever since the Reformation in *Britain*,  
or

or the dissent and Secession of these nations from the Communion of *Rome*.

3. BEHAVIOUR *when BRETHREN meet without Strangers, but not in a LODGE formed.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other *Brother*, freely giving mutual instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a mason; for though all MASONS are as *Brethren* upon the same *Level*, yet *Masonry* takes no honor from a man that he had before; nay, it rather adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid *ill Manners*.

4. BEHAVIOUR *in presence of Strangers not MASONS.*

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the *worshipful Fraternity*.

5. BEHAVIOUR *at Home, and in your Neighbourhood.*

You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbours



hours know the concerns of the *Lodge*, &c. but wisely to consult your own honor, and that of the ancient *Brotherhood*, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after lodge hours are past; and by avoiding of gluttony and drunkenness, that your families be not neglected or injured, nor you disabled from working.

#### 6. BEHAVIOUR *towards a strange* BROTHER.

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed on by an ignorant false *Pretender*, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine *Brother*, you are to respect him accordingly; and if he is in want you must relieve him if you can, or else direct him how he may be relieved: you must employ him some days, or else recommend him to be employed.

But you are not charged to do beyond your ability, only to prefer a poor *Brother*, that is a *good Man and true*, before any other poor people in the same circumstances.

FINALLY, All these *Charges* you are to observe, and also those that shall be communicated to you in *another Way*; cultivating *Brotherly Love*, the foundation and Cape-stone, the Cement and Glory of this ancient *Fraternity*, avoiding all wrangling and quarrelling, all

flander and backbiting, nor permitting others to slander any honest brother; but defending his character and doing him all good offices, as far as is consistent with your *Honour and Safety*, and not farther. And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the *quarterly Communication*, and from thence to the *annual Grand Lodge*, as has been the ancient and laudable conduct of our forefathers in every nation; never taking a *legal Course*, but when the case cannot otherwise be decided; and patiently listening to the honest and friendly advice of *Master and Fellows*, when they would prevent your going to law with *Strangers*, or would excite you to put a speedy period to all *Law-Suits*, that so you may mind the *Affair of MASONRY* with the more alacrity and success; but with respect to *Brothers or Fellows at Law*, the *Master and Brethren* shall kindly offer their mediation, which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must however carry on their *Process*, or *Law-Suit*, without wrath and rancour, (not in the common way) saying or doing nothing which may hinder *Brotherly Love*, and good offices to be renewed and continued; that all may see the *benign Influence* of MASONRY, as all true MASONS have done from the beginning of the *World*, and will do to the end of *Time*.

AMEN, SO MORE IT BE.

A SHORT

*A SHORT CHARGE to be given to new admitted*

## BRETHREN.

**Y**OU are now admitted, by the unanimous consent of our lodge, a fellow of our most ancient and honorable society; ancient, as having subsisted from time immemorial, and honorable, as tending in every particular, to render a man so, that will be but conformable to its glorious precepts.

The greatest monarchs in all ages, as well of Asia and Afric as Europe, have been encouragers of the royal art; and many of them have presided as grand-masters over the masons in their respective dominions; not thinking it any deminution to their imperial dignities, to *level* themselves with their brethren in masonry, and act as they did.

The World's great Architect is our supreme master, and the unerring rule he has given us, is that by which we work. Religious disputes are never suffered in the lodge; for as Masons, we only pursue the universal religion, or the religion of nature: this is the cement which unites men of the most different principles, in one most sacred band; and brings together those who were the most distant from one another.

There are three general heads of duty which Masons ought always to inculcate; viz. our duty to God, our neighbours, and ourselves.

To God, in never mentioning his name but with that reverential awe which becomes a creature to bear

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to his creator: and to look upon him always as the *summum bonum* which we came into this world to enjoy; and according to that view, to regulate all our pursuits. To our neighbours, in acting upon the SQUARE, or doing as we would be done by. To ourselves, in avoiding all intemperances and excesses, whereby we may be rendered incapable of following our work, or led into a behaviour unbecoming our laudable profession; and in always keeping within due bounds, and free from all pollution. In the state, a Mason is to behave as a peaceable and dutiful subject; conforming chearfully to the government under which he lives. He is to pay a due deference to his superiors, and from his inferiors, he is rather to receive honor with some reluctance, than to extort it. He is to be a man of benevolence and charity, not sitting down contented while his fellow creatures are in want, and it is in his power (without prejudicing himself or family) to relieve them.

In the lodge he is to behave with all due decorum, least the beauty and harmony thereof should be disturbed and broke. He is to be obedient to the master and presiding officers, and to apply himself closely to the business of Masonry, that he may the sooner become a proficient therein, both for his own credit, and for that of the lodge. He is not to neglect his own necessary avocations for the sake of Masonry, nor to involve himself in quarrels with those, who through ignorance



ignorance, may speak evil of, or ridicule it. He is to be a lover of the arts and sciences, and to take all opportunities of improving himself therein. If he recommends a friend to be made a Mason, he must vouch for him to be such, as he really believes will conform to the aforesaid duties; least by his misconduct at any time, the lodge should pass under some evil imputations. Nothing can be more shocking to all faithful Masons, than to see any of their brethren profane or break through the sacred rule of their order, and such as can do it, they wish had never been admitted.



*The LIGHT and TRUTH of MASONRY explained, being the substance of a CHARGE delivered at Plymouth, in April 1757.*

BRETHREN,

**L**IGHT and TRUTH being the great essentials of the Royal Craft, I shall begin this discourse, (prepared for the opening of this room) with that awful message which St. John delivered to the world, *That God is light, and in him is no darkness at all; and that we are not worthy of the true fellowship, unless we walk in the light, and do the truth. O sacred light! whose orient beams make manifest that truth which unites all good and faithful MASONS in a heavenly fellowship!*

This sublime part of Masonry is that firm base on  
which

which is raised the shaft of faith, that supports a beautiful entablature of good works: it is the foundation of a superstructure unbounded as the universe, and durable as eternity. To attempt a description of this stupendous fabric may seem presumptuous in me, who have been so few years a MASON: But as you, my brethren, were pleased to request something of this kind, give me leave to assure you that I am truly sensible of the honor; and though there are several among you, who, by knowledge and long experience, are well qualified for such an undertaking, yet, as it is my duty to execute your commands, I shall cheerfully begin the work; and humbly hope by *patience* and *industry*, to make some amends for the little *time* I have served.

The *light* and *truth* which St. John takes notice of in his message to the world being a principle part of sublime Masonry, I have, as before observed, taken it for the subject of my discourse, on this solemn occasion. I intreat you to hear me with attention; and whatever deficiencies you may discover in this essay, impute it to inexperience, and admonish me with brotherly love, that while I am pleading the cause of *truth*, I may be free from *error*.

*God said, Let there be light, and there was light.* Without it the rude matter of the chaos, though brought into form, would still have been to little purpose. *Let your light so shine before men, that they may see your good works,* was the advice of him that was a *light* to lighten the *Gentiles*. Our *lights* are not hid, but placed on *candlesticks*:  
and

and these are silent monitors, continually intimating to us, that as the *ancient and honorable badge* we wear has placed us above mankind, so all our duties to our heavenly Master, our fellow creatures, and ourselves, should be *formed and contrived* by the wisdom of God's word; *strengthened and supported* by love, truth, and charity; and *beautified and adorned* by honesty, temperance and true politeness. All Masons that are, or ever have been, were *shewn the light*: and though they cannot forget it, yet, alas! how *faintly* does it shine in the hearts of too many? How is its lustre sullied, and splendor diminished, by the folly, stupidity, and madness of irreligion and impiety?—These are the persons of whom St. John says, *They went out from us: but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not of us.* And thus it is that those who depart from the *light* bring an evil report on the *craft*.

**TRUTH**, as it is a divine attribute, so is it the foundation of all Masonic virtues. It is one of our grand principles; for to be *good men and true* is part of the first great lesson we are taught; and at the commencement of our *freedom* we are exhorted to be *fervent and zealous* in the pursuit of *truth and goodness*. It is not sufficient that we *walk in the light*, unless we *do the truth also*. All hypocrisy and deceit must be banished from among us; it is *sincerity* and *plain dealing* that completes the harmony of a lodge, and renders us acceptable in  
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the sight of him unto whom all hearts are open, all desires known, and from whom no *secrets* are hid. There is a charm in truth that draws and attracts the mind continually toward it. The more we discover, the more we desire; and the great reward is wisdom, virtue, and happiness. This is an edifice founded on a rock, which malice cannot shake, or time destroy.

What a secret satisfaction it is to MASONS, when, in searching for truth, they find the rudiments of all useful knowledge still preserved among us, as it has descended by oral tradition from the earliest ages! and to find likewise this truth corroborated by the testimonies of the best and greatest men the world has produced! But this is not all; the sacred writings confirm what I assert; the sublime part of our ancient mystery being there to be found; nor can any christian brother be a perfect MASON that does not make the word of God his study. Indeed we own all MASONS as brothers, be they *Christians, Jews, or Mahometans*, (for Masonry is universal, and not strictly confined to any particular faith, sect, or mode of worship;) all MASONS, I say, of whatsoever religious denomination, who rule their passions and affections, and square their actions accordingly, are acknowledged by us as brothers; but for *our* parts, the holy scripture is to be studied by *us*, and occasionally read and consulted.

Since without *light* we cannot perceive the beauty and excellency of *truth*, and, since we are certain that no man can be a worthy brother who is wanting in  
either



either: it may not be improper at this time to draw the character of him *who walks in the light, and does the truth*; and who, according to St. John's account, is worthy of the *true fellowship*.

As we call any building or piece of architecture *perfect* which hath *all its parts*, and is finished and completed according to the *nicest rules of art*; a brother is in like manner said to be a *good* MASON who has *studied* and *knows himself*, and has learned and practises the first and great lesson of *subduing his passions* and his *will*, and tries to the utmost of his power to free himself from all vices, errors, and imperfections; not only those that proceed from the heart, but likewise all other defects of the understanding which are caused by custom, opinion, prejudice, or superstition: he who asserts the native *freedom* of his *mind*, and stands fast in the *liberty* that makes him *free*; whose soul is, (if one may so express it) universal, and well contracted, and who despises no man on account of his *country* or *religion*; but is ready at all times to convince the world, *that truth, brotherly love, and affording relief*, are the grand principles on which he acts.

His whole life will be conformable and agreeable to that *true light*, the law of God, which shines clear to his heart, and is the model by which he squares his judgment. In his outward behaviour he will be very careful not to give private or public offence; and, as far as appears to him right, will strictly comply with the laws, the customs, and religious institutions of the

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country

country in which he resides. To all mankind he will act upon the square; and do to others as he would have them do unto him. He will be firm and consistent with himself, and continually in expectation and on his guard against all accidents to which this life is exposed; and in particular he will, by a *well-spent life*, be *daily preparing for death*, that final period of human action, which sooner or later will take us hence, to give a strict account of our stewardship, and the improvement of our talents.

In fine, all good MASONS should be pious, prudent, just, temperate, and resolutely virtuous.

From what I have advanced, and from these our ancient charges, I hope it is evident to every one present, that it is the duty of every MASON to live soberly, righteously, and godly; or, according to the words of the evangelist, *He should walk in the light, and do the truth*.

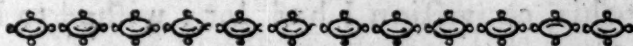
Continue, my brethren, to persevere in principles that are disinterested, and I doubt not but you will find this room which we have now opened, and dedicated to MASONRY, constantly resorted to by the wise, the faithful, and the good.

Let us consider the intention of our meetings; let submission to your officers, and brotherly love to each other, be shewn by your diligent attendance in the lodge; and be very careful to enquire into the *characters* and *capacities* of those who are desirous to be admitted among you.

Study the CONSTITUTIONS and CHARGES, and improve

prove in the FIFTH SCIENCE, as far as your abilities and several avocations will permit. Have universal benevolence and charity for all mankind; and wherever you meet with your necessitous brethren dispersed, relieve them to the utmost of your ability, remembering, notwithstanding, not to do things that may really prejudice yourselves or families.

“ Let us, by well-doing, put to silence the ignorance  
“ of foolish men. As free, but not using our liberty  
“ for a cloak of maliciousness, but as the servants of  
“ God.—Honor all men, love the brotherhood, fear  
“ God, honor the king.”



*A Letter in the Persian Language, inclosed in an elegant Cover of Cloth and Gold, addressed to the GRAND MASTER and GRAND LODGE of England, from his Highness OMDIT UL OMRAH BAHAUDAR, Son of the NABOB of Arcot; a Translation of which is here incerted for the Gratification of the Brethren.*

*To the Right Worshipful his Grace the Duke of MANCHESTER, Grand Master of the illustrious and benevolent Society of Free and Accepted MASONS, under the Constitution of England, and the Grand Lodge thereof.*

Much honored SIR and BRETHREN,

**A**N early knowledge and participation of the benefits arising to our house, from its intimate union of  
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of councils and interests, with the British nation, and a deep veneration for the laws, constitution and manners of the latter, have for many years of my life led me to seize every opportunity of drawing the ties subsisting between us still closer and closer.

By the accounts which have reached me, of the principles and practices of your fraternity, nothing can be more pleasing to the Sovereign Ruler of the universe, whom we all, though in different ways, adore, or more honorable to his creatures; for they stand upon the broad basis of indiscriminate and universal benevolence.

Under this conviction I had long wished to be admitted of your fraternity; and now that I am initiated, I consider the title of an English Mason, as one of the most honorable that I possess; for it is at once a cement to the friendship between your nation and me, and confirms me the friend of mankind.

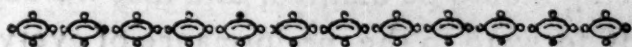
I have received from the advocate general of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favored me: it has been presented with every circumstance of deference and respect, that the situation of the things here, and the temper of the times would admit of; and I do assure your Grace, and the brethren at large, that he has done ample justice to the commission you have confided to him, and has executed it in such a manner, as to do honor to himself and me.



I shall avail myself of a proper opportunity to convince your Grace, and the rest of the brethren, that Omdit ul Omrah is not an unfeeling brother, or heedless of the precepts he has imbibed; and that while he testifies his love and esteem for his brethren, by strengthening the bands of humanity, he means to minister to the wants of the distressed.

May the common Father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace, and length of years;

Prays your highly honored, and affectionate brother,  
 OMDIT UL OMRAH BAHAUDAR.



*How a MAN should SQUARE himself.*

IT was asserted by Aristotle, "That he who bears the shocks of fortune valiantly, and demeans himself uprightly, is truly good, and of a SQUARE POSTURE without reproof."

Now he that would smoothe himself into such a perfect SQUARE POSTURE, should often try himself by the perfect SQUARE of Justice and Equity. For, *Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thy neighbour as thyself; by doing to all men as we would they should do unto us.*

This SQUARE, if well applied, will perfectly shew where the GAVEL and the CHISEL should be employed, and how far their use is necessary.

But that we may make no mistake in the application of the SQUARE, it will be necessary to shew the nature of its construction, and then its use will be easy.\*

The SQUARE then is the theory of universal duty, and consisteth of two right lines, forming an angle of perfect sincerity, or 90 degrees; the longest side is the sum of the lengths of the several duties we owe to the Supreme Being; the other is made up of the lengths of the several duties we owe to all men. And every man should be agreeable to this SQUARE when perfectly finished.

For if it be allowed that no duty we owe to the Supreme Being should be omitted, and that we ought to be equally forward to the performance of every one; it will thence follow, that this great duty, geometri- cally considered, may be as a right line. Again, if love to the Supreme Being be an animating principle; and if the love we owe to all men, (when in its greatest perfection) flows directly (sincerely or right forward) from this principle; it will thence follow, that our whole duty, geometrically considered, may be as a rectangular plane: and therefore ought perfectly to coincide with the perfect SQUARE of theoretical duties.

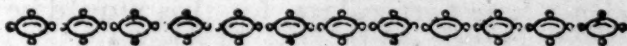
This being premised, it will be no very hard thing, even for an apprentice to handle the GAVEL, the CHISEL, and the SQUARE, with dexterity and judgment.

For

\* See Moral Geometry,

For whatever is preferred before the greatest of duties, love to the Supreme Being, will of consequence be projected beyond it, and therefore of necessity must be cut off.

Again, whatever is preferred before that great duty of Equity we owe to all men, and as performed in uprightness and sincerity to the first great duty, love to the Deity, is of consequence projected beyond it, and therefore of necessity must be cut off, in order that the SQUARE may fit just and easy each way. When this is done, the *Stone*, or *Rough Ashler*, is compleatly finished: and the GAVEL and CHISEL may be laid aside till the SQUARE discovers some other irregularity.



### Of SINCERITY.

**S**INCERITY and uprightness are qualifications absolutely necessary in every member of a well formed society.

For as there is no medium betwixt *sincerity* and dissimulation, so of consequence, he that is not a sincere man must be a deceitful one, than which none can be more pernicious to such a society. If mutual trust and confidence be necessary to its support, then, of consequence that society must fall, whose members want *sincerity*.

And certainly those who make no conscience wilfully to defeat that good-natured confidence which they

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And certainly those who make no conscience wilfully to defeat that good-natured confidence which they

they have caused to be reposed in them by any other, have undoubtedly rotten hearts and a very large share of dissimulation, impudence, and imposture.

It is possible that some such as these may value themselves on the SQUARE; but let me ask, how do they look unless they stand *upright* in the building? thus you plainly see the unsuitness and absurdity of placing any trust or confidence in the weak supports of dissimulation and imposture. On the contrary,

He that would be accounted a MAN, and worthy of trust, let him pursue the great qualifying virtue *sincerity*, or let him not hypocritically assume that sacred title; neither let him think himself *upright*, because he is *sincere* in a few particulars, for this would be a vain deception: *Sincerity* is an universal duty; neither can that man be said to be so, who cannot stand the test of the true PLUMB LINE of *gospel sincerity*.

And he that is truly SQUARE, well *polished*, and thus *uprightly* fixed, is well qualified, and fit to be a member of the most honorable society that ever existed.

He that trusteth such an one with any possible engagement, is freed from all trouble and anxiety about the performance of it. For his words are the breathings of his very heart; he promiseth and is faithful to his trust, and is an utter stranger to things of a double meaning.

And as he endeavoureth at all times to give satisfaction to others, so he is sure, as a reward for his *constancy*, to be admitted a member in that most amiable society

society where every individual is perfectly *SQUARE*, perfectly *polished*, and perfectly *upright*.

The prophet David who was a great lover of masonry, expresseth himself excellently well to this purpose in the xvth psalm: "Lord, (says he) who shall abide in thy holy tabernacle? who shall dwell in thy holy hill? he that walketh *uprightly*, and *worketh* righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned, but he honoureth them that fear the Lord. He that *SWEARETH* to his own *hurt* and changeth not. He that putteth not out his money to usury. nor taketh reward against the innocent. He that doeth *these things* shall never be moved."



### Of BENEFICENCE.

**H**E that expects the kind assistance of others, should by all means endeavour to deserve it, by contributing all in his power to the happiness of all men.

He should put his hand to the *TROWEL* of *peace* and *beneficence*, and not lay it by so long as he is able to join one *stone* to the *building*.

Beneficence, or *active goodness*, is the perfection of that good-will we owe to all mankind; not excepting those who differ from us either in rank, persuasion, or otherwise.

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And

And tho' prejudice or partiality may prevail with some weak minds, stiffly to refuse doing good to those who cannot think or do as they do; yet let them remember, that the Almighty Being has laid this injunction upon us, and therefore we should not withhold our hand when it is in our power to do good. But if prejudice must cavil, know then, that if we differ more from the infinitely great perfections of the Deity, than we possibly can from one another, it will thence follow, that if we refuse to do good when it is in our power to do it, and because they differ from us; then the Almighty Being, for the same reason, may withhold his hand from us : the fatal consequence of which I leave you to consider. "As we have therefore opportunity, let us do good to all men."

Let us endeavour to reform the wicked and impenitent; and heartily desire the Almighty to turn their hearts.

Let us assist the KING in his lawful government, by paying his rightful dues, and obeying his commands.

Let us honor and reverence the ministers of the sacred word, and help to maintain them according to our abilities. Let us faithfully discharge every duty we owe to our parents, wives, children, brethren, &c.

To every one let us speak the truth, and fulfil every engagement.

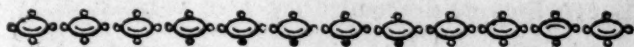
Pay a suitable deference to superior merit; and give honor to persons of quality.

Let knowledge, comfort, counsel, advice, reproof, &c. be dispensed where necessary. Let



Let the poor and indigent be assisted: and if you can conveniently, endeavour a reconciliation betwixt those at variance, &c. Let the PLUMB LINE be applied, and you will have the true upright of this duty, "Do good to them that hate you."

The advantages arising from a conscientious discharge are great and many; but what infinitely outweigheth all other considerations, is, that we shall by so doing, "be the children of the Highest;" and be received as such when it shall be said. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."



## OF MORAL GEOMETRY.

A POINT is an inactive affective, disposition, or inclination to the several duties of man: and is the beginning of every active duty. It is also the beginning of every advantage, profit, pleasure, or happiness, that flows from the observation or performance of such a duty.

2. The flowing of a point generates a line.
3. A LINE is therefore any duty in general; or any reward, profit, pleasure, &c. annexed to such duty.
4. Lines are of two sorts; right or perfect, or crooked and imperfect.
5. A crooked or imperfect line, is an inconstant interrupted, or imperfect duty, &c.

6. A

6. A right line is a duty persisted in with constancy. Or any uninterrupted advantage, profit, pleasure, or happiness.

7. That which hath no dependence on any other Thing to make it perfect, is perfect in itself, and is a right line.

8. Every divine command is a right line; and also the sincerity with which such a command ought to be performed. — This is evident from the 7th.

9. Every line representing a duty to be performed, may be supposed to contain all the particular branches of that duty; for the branches or parts of any duty, must of consequence make up the whole duty itself.

10. The flowing of a line generates a SURFACE.

11. A surface therefore is perfect duty.

12. Duty is either theoretical or practical.

13. The sum of theoretical duties is the whole system of divine commands.

14. Practical duties are those commands, as existing in practice.

15. In the consideration of theoretical duties, if we suppose each line of divine command, to be of equal magnitude and to be placed directly upon each other, they will form a surface, containing the whole system of divine law, and this surface will be a square; for the length and breadth of the law are equal.

16. But if we suppose these laws or duties, each one to be of lesser or greater magnitude than the other, it will follow, that the whole system of divine laws, is as  
a right

a right lined triangle whose base is equal to its altitude.

17. Every duty in practice, if perfect and compleat, is a square surface; for every part of the practice of that duty should be supported by a line of sincerity, of equal length with the duty itself; for any duty is of the same length or extent with the sincerity with which it should be performed,

The truth of this depends on supposition that all the parts of any duty, are of equal length.

18. What obedience the supreme legislator enjoins, is exactly of the same length or extent as that WILL by which it is enjoined. And every part of that obedience is built or founded on that very same WILL; wherefore. obedience to any one particular command, is as a square, or a triangle, as per 16 and 17 def.

19. Whatever line stands in need of some other lines to make all its parts perfect, will be as a square, or a triangle, 15, 16.

20. Every right lined triangle whose base is equal to its altitude, is equal to a rectangle or oblong square, whole length is equal to twice its breadth. Whence the magnitude of such an oblong square, is as the magnitude of the whole divine law in theory. In this proportion was the breadth and height of Solomon's temple; so that the very walls in this respect were an emblem of the divine law.

21. A plain angle, is the mutual inclination to each other of two lines which touch one another in a plane, and so as not to make one right line.

Or

Or rather it is the space contained betwixt them and the arch of a circle, described from one right line to the other, from the point of their meeting as a center.

22. The perfect sincerity of one right line to another forming an angle, is as the line of that angle, the line of duty being radius.

23. An acute angle is imperfect sincerity.

24. An obtuse angle is injustice.

25. Join sincerity perfectly to any duty, and it forms justice; and is equal to angle of 90 degrees.

26. A TRIANGLE is a plain surface, contained by three right lines: An emblem of friendship.

27. An equilateral triangle is perfect friendship.

28. The base of a triangle may be as a duty, the perpendicular as the sincerity of performance, and the hypotenuse as the advantage arising from the performance.

29. If the duty of sincerity flow equally, the advantage will flow equally.

30. A SOLID hath length, breadth, and thickness; and is generated by the flowing of a superficies.

A solid, then, is the whole system of divine laws, as existing in practice. For if every duty in practice and perfection is a superficies, (as p. 17 and 18) it will follow, that when they are all laid one upon each other, there will be formed a solid; and this solid, (admitting the 16 definit.) will be a rectangled triangular pyramid, whose altitude, and the length and breadth of its base, are all equal.

For



For the length, breadth, and height of the whole law in practice, must be equal.



*A PRAYER used at opening a LODGE.*

**M**AY the favor of Heaven be upon this our happy meeting; may it be carried on and ended with order, harmony, and brotherly love. *Amen.*

*A PRAYER used at closing a LODGE.*

May the blessing of Heaven be with us, and all regular masons; to beautify and cement us with every moral and social virtue. *Amen.*

*A PRAYER used at the Initiation of a Candidate.*

Vouchsafe thy aid, Almighty Father and supreme Governor of the world, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competence of thy divine wisdom, that, by the secrets of this Art, he may be better enabled to display the beauties of godliness, to the honor of thy holy name. *Amen.*

*A PRAYER.*

That the great Architect of the universe, the all knowing, almighty, and eternal God, who hath made us masons, would, through his grace and mercy to  
mankind,

mankind, pardon and forgive our enemies, and bring them to a sense of their errors, and take from them those fatal prejudices with which they bar their breast against the force of truth, and fortify themselves in darkness, ignorance and falsehood, to the end that the workers in the great work, in whatsoever part of the earth they may be scattered, may not only magnify thy great and glorious name, O Jehovah, but may be saved from all troubles and persecutions; that the glorious structure may arrive at the height of heavenly perfection.

*Prayer at Initiation into the Third Degree.*

O Lord, direct us to know and serve thee aright, prosper our laudable undertakings, and grant that, as we increase in knowledge, we may improve in virtue, and still further promote thy honor and glory.  
*Amen.*

*A PRAYER to be used of Christian Masons at the appointing of a brother; Used in the reign of Edward IV.*

The mighty God and Father of heaven, with the wisdom of his glorious Son, through the goodness of the Holy Ghost, that hath been three persons in one Godhead, be with us at our beginning, give us grace to govern in our living here that we may come to his bliss that shall never have an end.

*The state of MASONRY from the foundation to the consecration of the Temple.*

( Year of the flood 1301. Before Christ 1047. )

**D**AVID, king of Israel, through the long wars he had with the Canaanites, had not leisure to employ his own craftsmen, or those he had obtained from his steady friend and ally, King Hiram of Tyre; for almost his whole reign was one continued series of wars, fatigues, and misfortunes. But at length, having taken the city of Jebus, and strong hold of Zion from his enemies, he set the craft about repairing and embellishing the walls and public edifices, especially in Zion, where he fixed his residence; and which was from him called the *city of David*; as also by him, or in his time, the old Jebus obtained the name of Jerusalem.

( Year of the flood 1333. Before Christ 1015. )

David, now worn down with years and infirmities, and drawing near his end, assembled the chiefs of his people, and acquainted them with his design to have built a magnificent repository for the ark of God; having made great preparation for it, and laid up immense quantities of rich materials: as also, plans and models for the different parts of the structure, with many necessary regulations for its future establishment; but found it was the divine will, that this great work should be accomplished by his son Solomon. He

F

requested

requested them to assist in so laudable a work; and they were not backward to fulfil his request; so that an amazing quantity of gold, silver, copper, and other metals, besides precious stones, marble, porphyry, and other rich materials, were brought to him from all parts of the kingdom.

The king died soon after in the 70th year of his age, after having reigned seven years in Heborn, over the house of Judah, and thirty-three over all the tribes.

( Year of the flood 1336. Before Christ 1012. )

Upon the death of David, and the succession of Solomon to the throne, the affection Hiram had ever maintained for the father, prompted him to send a gratulatory embassy to the son, expressing great joy to find the royalty continued in the family. When these ambassadors returned, Solomon embraced the occasion, and wrote a letter to Hiram in these terms:

*King Solomon to King Hiram, greeting.*

“**B**E it known to thee, O King, that my father  
 “David had it a long time in his mind to erect a  
 “temple to the Lord; but being perpetually in war,  
 “and under a necessity of clearing his hands of his  
 “enemies, and making them all his tributaries, before  
 “he could attend to this great and holy work, he hath  
 “left it to me in time of peace, both to begin, and to  
 “finish it, according to the directions, as well as the  
 “prediction



“ prediction of ALMIGHTY GOD. Blessed be his great  
 “ name for the present tranquillity of my dominions;  
 “ and, by his gracious assistance, I shall now dedicate  
 “ the best improvements of this liberty and leisure to  
 “ his honor and worship. Wherefore I make it my re-  
 “ quest, that you will let some of your people go along  
 “ with some servants of mine to Mount Lebanon, to  
 “ assist them in cutting down materials towards this  
 “ building; for the Sidonians understand it much better  
 “ than we do. As for the workmen’s reward or wages,  
 “ whatever you think reasonable shall be punctually  
 “ paid them.”

Hiram was highly pleased with this letter, and returned the following answer.

*King Hiram to King Solomon.*

“ **N**othing could have been more welcome to me;  
 “ than to understand that the government of  
 “ your blessed father is devolved, by God’s provi-  
 “ dence, into the hands of so excellent, so wise, and so  
 “ virtuous a successor; his holy name be praised for it!  
 “ That which you write for shall be done with all care  
 “ and good will: for I will give order to cut down  
 “ and export such quantities of the fairest cedars and  
 “ cypress-trees, as you shall have occasion for: My  
 “ people shall bring them to the seaside for you, and  
 “ from thence ship them away to what port you please,  
 “ where they may lie ready for your own men to tran-  
 “ sport

“sport them to Jerusalem. It would be a great obligation, after all this, to allow us such a provision of corn in exchange, as may stand with your convenience; for that is the commodity we islanders want most.”

Solomon was highly pleased with this answer of the Tyrian king, and, in return for his generous offers, ordered him an yearly present of 20,000 measures of wheat, and 20,000 measures of fine oil for his household, besides the same quantity of barley, wheat, wine, and oil, which he engaged to give Hiram's masons, who were to be employed in the intended work of the temple. Hiram was to send the cedars, fir, and other woods, upon floats to Joppa, there to be delivered to whom Solomon should direct, in order to be carried to Jerusalem. He sent him also a man of his own name, a Tyrian by birth, but of Israelitish descent, who was a second Bezaleel, and honoured by his king with the title of Father; and in 2 Chron. ii. 13. is called **HIRAM ABIF**. This inspired master was, without question, the most cunning, skillful, and curious workman that ever lived, whose abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass, or iron; whether in linen, tapestry, or embroidery; whether considered as an architect, statuary, founder, or designer, separately or together, he equally excelled. From his designs, and under his direction, all the rich and splendid furniture of the temple, and its several appendages, were begun,  
carried

carried on, and finished. Solomon appointed him, in his absence, to fill the chair, as deputy grand master; and in his presence, senior grand warden, master of work, and general overseer of all artists, as well those whom David had formerly procured from Tyre and Sidon, as those Hiram should now send. The fellow-crafts were ordered to be partitioned into LODGES, of a certain number, with a master and wardens in each, to be duly paid, fed, and clothed, and to take care of their succession: thus a lasting foundation was laid of perfect harmony, love, and friendship; each knew his peculiar business and duty, and the *grand design* was vigorously pursued. The alliance between these wise and learned princes ended only with their lives.

Thus the historian tells us, that the love of wisdom was the chief inducement to that tenderness of friendship betwixt Hiram and Solomon; that they interchanged difficult and mysterious questions, and points of art, to be solved according to the true reason and nature of the matter in hand. Menander of Ephesus, who translated the Tyrian annals out of the Philistine tongue into greek, also relates, that when any of these propositions proved too hard for those wise and learned princes, Abdeymonus, or Abdomenus, the Tyrian, called in the old constitutions, Aymon, or Hiram Abif, *answered every device that was put to him*, 2. Chron. ii. 14; and even challenged Solomon, though the wisest prince on earth, with the subtilty of the questions he proposed.

To carry on this stupendous work with greater ease

and

and speed, Solomon caused all the craftsmen, as well natives as foreigners, to be numbered, and classed as follows, viz.

1. HARODIM, princes, rulers, or provosts, in number, - - - - - 300

2 MENATZCHIM, overseers and comforters of the people in working, that were expert *master-masons*, - - - - - 3300

3. GHIBLIM, stone-squarers, polishers, and sculptors; and ISH. CHOTZEB, men of hewing; and BENAI, setters, layers, or builders, being able and ingenious fellow-crafts, - - - - - 80,000

4. The levy out of Israel, appointed to work in Lebanon, one month in three, 10,000 every month, under the direction noble ADONIRAM, who was the junior Grand Warden, - - - - - 30,000,

All the free masons, employed in the work of the temple, exclusive of the two Grand Wardens, were 113,600

Besides the Ish-Sabbal, or men of burthen, the remains of the Old Canaanites, amounting to 70,000, who are not numbered among masons.

Solomon partitioned the *fellow-crafts* into certain lodges, with a *master* and *wardens* \* in each; that they might receive commands in a regular manner, might

\* According to the tradition of old masons, who talk much of these things. take



take care of their tools and jewels, might be regularly paid every week, and be duly fed and clothed, &c. and the *fellow-crafts* took care of their succession by educating *entered apprentices*. Thus a solid foundation was laid of perfect *harmony* among the brotherhood; the  *lodge* was strongly cemented with love and friendship; every brother was taught secrecy and prudence, morality and good-fellowship; each knew his peculiar business, and the *grand design* was vigorously pursued at a prodigious expence.

When they were all duly marshalled, Solomon, who had been still adding immense quantities of gold, silver, precious stones, and other rich materials, to those which David had laid up before his death, put them into proper hands, to be wrought into an almost infinite variety of ornaments. The vast number of hands employed, and the diligence, skill, and dexterity of the *master of work*, the overseers, and fellow-crafts, was such, that he was able to level the *foot stone* of this vast structure, in the fourth year of his reign, the third after the death of David, and the 480th after the children of Israel's passing the Red-sea.

( Year of the world 1992. Of the flood 1336. Before Christ 1012. )

This magnificent work was begun in Mount Moriah, on Monday the second day of the month Zif, which answers to the twenty-first of our april, being the second month of the sacred year and was carried on with such prodigious speed, that it was finished in all its  
parts

parts in little more than seven years, which happened on the eighth day of the month Bull, which answers to the twenty-third of our October, being the seventh month of the sacred year, and the eleventh of King Solomon. What is still more astonishing is, that every piece of it, whether timber, stone, or metal were brought ready cut, framed, and polished, to Jerusalem; so that no other tools were wanted or heard, than what were necessary to join the several parts together. All the noise of axe, hammer, and saw, was confined to Lebanon, and the quarries and plains to of Zeredathah: that nothing might be heard among the masons of Sion, save harmony and peace.

The length of the temple, or holy place, from wall to wall, was sixty cubits of the sacred measure; the breadth twenty cubits, or one third of its length; and the height thirty cubits to the upper ceiling, distinct from the porch; so that the temple was twice as long and large every way as the tabernacle. The porch was 120 cubits high; its length twenty; and breadth ten cubits. The harmony and symmetry of the three dimensions in the temple are very remarkable, which are the proportions congruous to the three great concords in music, which must be a grateful proportion to the eye, as that harmony in music is so exceedingly ravishing to the ear. The oracle, or most holy place, was a perfect cube of twenty cubits, thereby shadowing the perfection of happiness: the great philosopher Aristotle says, that he who bears the shocks of fortune valiantly,

valiantly, and demeans himself uprightly, *is truly good, and of a square posture, without reproof.* Besides, as the square figure is the most firm in building, so this dimension of the oracle was to denote the constancy, duration, and perpetuity of heaven. The wall of the outer court, or that of the Gentiles, was 7700 feet in compass, and all the courts and apartments could contain 300,000 people: the whole was adorned with 1453 columns of Parian marble, twisted, sculptured, and voluted, with 2906 pilasters, decorated with magnificent capitals, and about double that number of windows, besides those in the curious pavement. The oracle and sanctuary was lined with massy gold, adorned with all the embellishments of sculpture, and set with numerous, most gorgeous, and dazzling decorations, of diamonds, and all kinds of precious stones.

No structure was ever to be compared with the temple for its exactly proportioned and beautiful dimensions, from the magnificent portico on the east, to the glorious and venerable *Sanctum Sanctorum* on the west; with the numerous apartments for the kings, princes, sanhedrim, priests, Levites, and people of Israel; and the outer court for the Gentiles, it being an house of prayer for all nations. The prospect of it highly transcended all that we are now capable to imagine, and has ever been esteemed the finest piece of masonry upon earth, before or since.

(Year of the flood 1356. Before Christ 992.)

The old constitutions aver, That some short time

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before

before the consecration of the temple, King Hiram came from Tyre, to take a view of that edifice, and to inspect the different parts thereof, in which he was accompanied by King Solomon, and the deputy grand master Hiram Abif; and, after his view thereof, declared the temple to be the utmost stretch of human art. Solomon here again renewed the league with Hiram, and made him a present of the sacred scriptures, translated into the Syriac tongue, which, it is said, is still extent among the Maronites, and other eastern Christians, under the name of the *old Syriac version*.

The temple of Jehovah being finished, under the auspices of the wise and glorious king of Israel, SOLOMON, the prince of architecture, and the GRAND MASTER Mason of his day, the fraternity celebrated the *cape stone* with great joy: but their joy was soon interrupted by the sudden death of their dear and worthy Master Hiram Abif; nor less was the concern of King Solomon, who, after some time allowed to the craft to vent their sorrow, ordered his obsequies to be performed with great solemnity and decency, and buried him in the lodge near the temple, according to the ancient usages among masons; and long mourned for his loss.

The fame of this grand edifice soon prompted the inquisitive of all nations to travel, and spend some time at Jerusalem, and survey its excellencies, as far as was allowed to the Gentiles; and they soon found,  
that



that the joint skill of all the world came infinitely short of the Israelites, in the *wisdom, strength, and beauty* of their ARCHITECTURE; when the wise King SOLOMON was GRAND MASTER of all *masons* at Jerusalem, and King HIRAM\* was *grand master* of Tyre, and inspired HIRAM ABIF had been *master* of *work*; when true complete *masonry* was under the immediate care and direction of heaven; when the NOBLE and the *wise* thought it their honor to be the associates of the ingenious craftsmen in their well-formed *lodges*; and so the temple of JEHOVAH, the one true GOD, became the just wonder of all *travellers*, by which, as by the most perfect pattern, they resolved to correct that of their own countries upon their return.

\* *The tradition is, that King Hiram had been grand master of all masons; but when the temple was finished, Hiram came to survey it before its consecration, and to commune with Solomon about wisdom and art; and finding the great Architect of the universe had inspired Solomon above all mortal men, Hiram very readily yielded the pre-eminence to Solomon Jedidiah, the beloved of God.*



Origin of MASONRY, and its general advantages.

FROM the commencement of the world, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our

our Order has had a being. During many ages, and in many different countries, it has flourished. No art, no science preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers with-held from them that knowledge we now so amply share, Masonry diffused her influence. This science unveiled, arts instantly arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the fraternity acquired the patronage of the great and the good, while the tenets of the profession were attended with genreal and unbounded utility.

Abstracting from the pure pleasures which arise from a friendship so wisely constituted as that which subsists among masons, and which it is scarce possible that any circumstance or occurrence can erase, we find that Masonry is a science confined to no particular country but diffused over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity throughout the world, Masonry becomes an universal language. By this means, many advantages are gained: The distant Chinese, the wild Arab, or the American savage, will embrace a brother Briton; and he will know, that beside the common ties of humanity, there is still a stronger obligation to engage

engage him to kind and friendly actions. The spirit of the fulminating priest will be tamed; and a moral brother, though of a different persuasion, engage his esteem. Thus Masonry is reconcilable to the best policy, as all those disputes which embitter life, and sour the tempers of men, are avoided; while the common good, the general design of the craft, is zealously pursued.

Hence the universal utility of our System is sufficiently obvious. Men of the most opposite religions, of the most distant countries, and of the most contradictory opinions, are united in one indissoluble bond of unfeigned affection, and are bound, by the strongest ties, to the practice of secrecy, morality, and virtue. In every nation a Mason may find a friend, in every climate he may find a home.



The excellency of S E C R E C Y .

ONE of the principal parts that makes a man be deemed wise, is his intelligent strength and ability to cover and conceal such honest SECRETS as are committed to him, as well as his own serious affairs. And whoever will peruse sacred and profane history, shall find a great number of virtuous attempts (in peace and war) that never reached their designed ends, thro' defect

defect of secret concealment; and yet, besides such unhappy prevention, infinite evils have thereby ensued. But before all other examples, let us consider that which excells all the rest derived ever from God himself. Who so especially preserves his own secrets to himself, never letting any man know what should happen on the morrow; nor could the wise men in ages past, divine what should befall us in this age: Whereby we may readily discern that God himself is well pleased with Secrecy. And altho' (for man's good) the Lord has been pleased to reveal some things, yet it is impossible at any time to change or alter his determination, in regard whereof the reverend wise men of ancient times, evermore affected to perform their intentions secretly.

The Athenians had a statue of brass, which they bowed to; the figure was made without a tongue, to declare secrecy thereby.

The servants of *Plancus* are much commended, because no torment could make them confess the secret which their master intrusted them with.

Likewise the servant of *Cato* the orator was cruelly tormented, but nothing could make him reveal the secrets of his master.

Aristothe was demanded what thing appeared most difficult to him; he answered, to be secret and silent.

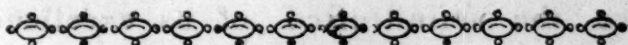
To this purpose St. *Ambrose*, in his offices, placed among the principal foundations of virtue, the patient gift of silence.

The



The wise king *Solomon* says in his proverbs, that a king ought not to drink wine, because drunkenness is an enemy to secrecy ; and in his opinion, he is not worthy to reign that cannot keep his own secrets ; he furthermore says, that he which discovers secrets is a traitor, and he which conceals them is a faithful brother : He likewise says, that he that refraineth his tongue, keeps his soul.

Therefore I am of opinion, that if secrecy and silence be duly considered, they will be found most necessary to qualify a man for any business of importance : If this be granted, I am confident that no man will dare to dispute that Free Masons are superior to all other men, in concealing their secrets, from time immemorial ; which the power of gold that often has betrayed kings and princes, and sometimes overturned whole empires, nor the most cruel punishments could never extort the secret (even) from the weakest member of the whole fraternity.



*The Government of the FRATERNITY explained.*

THE mode of government observed by the fraternity, will best explain the importance of Masonry, and give a true idea of its nature and design.

Three classes are generally received, under different appellations. The privileges of each are distinct, and particular means are adopted to preserve those privileges

leges to the just and meritorious. Honor and probity are recommendations to the first class; in which the practice of virtue is enforced, and the duties of morality inculcated, while the mind is prepared for social converse, and a regular process in the principles of knowledge and philosophy. Diligence, assiduity, and application, are qualifications for the second class; in which an accurate elucidation of science, both in theory and practice, is given; human reason is cultivated by a due exertion of our rational and intellectual powers and faculties; nice and difficult theories are explained, fresh discoveries are produced, and those already known are beautifully embellished. The third class is confined to the selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient landmarks of the Order are preserved; and from them we may learn and practise those necessary and instructive lessons which at once dignify the Art, and qualify its professors to convince the uninstructed of its excellence and utility.

This is the established mode of our government when we act in conformity to our rules: hence true friendship is cultivated between different ranks and degrees of men, hospitality is promoted, industry rewarded, and ingenuity encouraged.

*A PRAYER used at the Funeral of a Brother.*

**M**OST glorious God, author of all good, and giver of all mercy, power down thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection. Let this striking instance of mortality remind us of our approaching fate; and so fit and prepare us for that awful period, whenever it may arrive, that after our departure hence, in peace and in thy favor, we may be received into thine everlasting kingdom, and there enjoy an endless bliss, the just reward of a pious and virtuous life. *Amen.*



E P I T A P H S.

In MEMORY of

**JOHN HOLT, of BIRMINGHAM,  
BRUSH-MAKER,**

Who died *March* the 12th 1769, Aged 38 Years.

No flattering titles deck this humble Stone,  
This verse is sacred to the Truth alone,  
Here lies (exceed the Character who can,)  
An upright MASON and an Honest man.

✠ The BODY was attended by a great number of Brethren, properly clothed with the formalities of the Order; and interred in St. Bartholomew Yard, amid a multitude of Spectators.

In MEMORY of  
**ANDREW BRICE**, of Exeter,  
 P R I N T E R,

Who departed this transitory Life, in Hope of an eternal one, on Sunday the 7th of Novem. 1773. And whose earthly Remains were interr'd in Saint Bartholomew Yard on Sunday the 14th following, Attended by upwards of 200 *Free and Accepted Masons*, who testified their sincere Regard for him by a Procession from the New Inn Apollo, to his Grave, amid a numerous concourse of Spectators.

The following ELEGY on his Death, was written for and perform'd on the Occasion.

- I. **F**ROM this vain World of Noise and Strife,  
 T' enjoy a new-born heav'nly Life,  
 Our dearest Brother fled!  
 His Body we commit to Earth,  
 His Soul to G O D, who gave it Birth,  
 To raise him from the Dead.

Chorus.—*To the Powers Divine all Glory be giv'n  
 By Men upon Earth, and by Angels in Heaven.*

- II. The sweet Remembrance of the Just  
 Shall flourish while he sleeps in Dust,  
 Our Hope in Heav'n secure.—  
 The Wicked's Mem'ry shall decay,  
 And vanish, like a Shade, away,  
 Nor thought of any more.

Chorus.—*To the Powers Divine, &c.*

- III. In the Grand awful LODGE above  
 Dwells Concord, Harmony, and Love,  
 Eternal Peace and Rest.  
 Our God is merciful and kind;  
 Then seek in Time, and you will find  
 A Blessing 'mongst the Blest.

Chorus.—*To the Powers Divine, &c.*

10 JY 60





# ODES, SONGS, &c.



## ODE ON MASONRY.

LET there be *Light!* the *Almighty* spoke,  
Resulgent streams from Chaos broke,  
To illume the rising Earth!  
Well pleased the Great JEHOVAH stood,  
The power supreme pronounced it good,  
And gave the PLANETS birth.

*In Choral numbers Masons join  
To bless and praise this Light divine.*

Parent of Light! accept our praise,  
Who shed'st on us thy brightest rays,  
The Light that fills his mind;  
By choice selected, lo! we stand,  
By Friendship joined a social band!  
That love, that aid mankind!

*In Choral &c.*

The Widows tear, the Orphans cry,  
All wants, our ready hands supply;  
As far as power is given!  
The naked cloath, the pris'ner free,  
These are thy works sweet Charity!  
Reveal'd to us from Heav'n.

*In Choral &c*

*Anthem*

ANTHEM, *Sung by Mr. Du Bellamy, at laying the Foundation Stone, and by Mr. Hudson of Saint Paul's Cathedral, at the Dedication of Free-Masons' Hall.*

TO Heaven's high Architect all praise,  
 All praise, all gratitude be given,  
 Who deign'd the human soul to raise,  
 By mystic secrets sprung from Heaven:

## C H O R U S.

Sound aloud the great Jehovah's praise.  
 To him the dome, the temple raise.



ANTHEM, *set to Music by Dr. Fisher, and sung by Mr. Hudson, at the Dedication of Free-masons' Hall.*

## C H O R U S.

BEHOLD, how good and joyful a thing it is,  
 brethren, to dwell together in unity !

## A I R.

It is like the dew of Hermon, which fell upon the hill of Zion ; for there the Lord promised his blessing and life for evermore. Psal. 133.

## R E C I T A T I V E.

Oh pray for the peace of Jerusalem ; they shall prosper that love thee.

## C H O R U S.

Yea, because of the house of the Lord, I will seek to do thee good !

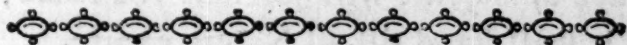
MASONS SONGS, ODES, &c. 3

*The Grand Master's Song.*

THUS mighty Eastern kings, and some  
Of *Abram's* race, and monarchs good  
Of *Egypt, Syria, Greece and Rome,*  
True ARCHITECTURE understood;  
No wonder then if masons join,  
To celebrate those mason kings;  
With solemn note and flowing wine,  
Whilst e'ery brother jointly sings.

C H O R U S.

Who can unfold the Royal Art,  
Or shew its secrets in a song;  
They're safely kept in mason's heart,  
And to the ancient lodge belong.



*The Deputy Grand-Master's Song.*

N.B. The two last lines of each verse is the chorus.

I.

ON, on, my dear brethren, pursue your great Lecture,  
And refine on the Rules of old Architecture;  
High honor to Masons the Craft daily brings,  
To those Brothers of Princes and Fellows of Kings.

II.

We've drove the rude *Vandals* and *Goths* off the Stage,  
Reviving the Arts of *Augustus'* fame'd Age;  
*Vespasian*

*Vespasian* destroy'd the vast Temple in vain,  
 Since so many now rise in Great *George's* mild Reign,  
 III.

Of *Wren* and of *Angelo*, marke the great Names,  
 Immortal they liv'd as the *Tiber* and *Thames*;  
 To Heav'n and themselves, they've such Monuments  
 rais'd,  
 Recorded like Saints and like Saints they are prais'd.

## IV.

The five noble Orders compos'd, with such Art,  
 Will amaze the fix'd Eye and engage the whole  
 Heart;  
 p<sup>r</sup>oportion's sweet Harmony gracing the whole,  
 Gives our work, like the glorious Creation a Soul.

## V.

Then Master and Brethern preserve your great Name,  
 This Lodge so majestic will purchase you Fame;  
 Rever'd it shall stand till all Nature expire,  
 And its Glories ne'er fade, till the world is on Fire.

## VI.

See, see, behold here what rewards all our Toil,  
 Enlivens our Genius and bids Labour smile;  
 To our noble Grand-Master let a Bumper be crown'd,  
 To all Masons a Bumper, so let it go round.

## VII.

Again, my lov'd Brethren, again let it pass,  
 Our ancient firm Union cements with the Glas;  
 And all the Contentions 'mongst Masons shall be,  
 Who better can work, or who best can agree.

*Grand*



*Grand-Warden's Song.*

I.

LET Mafonry be now my theme,  
 Throughout the Globe to spread its Fame,  
 And eternize each worth Borthers Name;  
 Your praise fhall to the Skies refound,  
 In lafting Happinefs abound,  
 And with sweet Union all your noble Deeds be  
 cown'd. *[Repeat this laft line.]*

CHORUS.

Sing then my Mufe to Mafon's Glory,  
 Your Names are fo rever'd in Story  
 That all th' admiring World do now adore ye,

II.

Let Harmony divine infpire  
 Your Souls with love and gen'rous Fire,  
 To copy well wife *Solomon* your Sire;  
 Knowledge fublime fhall fill each heart,  
 The Rules of G'ometry to impart,  
 While Wifdom, Strength, and Beauty, crown the  
 royal Art.

*Chorus.* Sing then my Mufe, &c.

III.

Let ancient Mafons Healths go round,  
 In fwelling Cups all Cares be drown'd,  
 And Hearts united 'mongft the Craft be found;  
 May everlafting Scenes of Joy,

Our

# 6 A COLLECTION OF

Our peaceful Hours of Bliss employ,  
Which Times all-conqu'ring hand shall ne'er destroy.

*Chorus.* Sing then my Muse, &c.

## IV.

My Brethren thus all Cares resign,  
Your Hearts let glow with Thoughts divine,  
And Veneration shew to *Solomon's* Shrine,  
Our annual Tribute thus we'll pay,  
That late Posterity shall say,

We've crown'd with Joy this happy, happy Day.

*Chorus.* Sing then my Muse &c



## *The Treasurer's Song.*

*Tune. Near some cool Shade.*

## I.

**G**RANT me kind Heav'n what I request,  
In Masonry let me be blest;  
Direct me to that happy Place,  
Where Friendship smiles in every Face;  
Where Freedom and sweet Innocence,  
Enlarge the Mind and cheers the Sense.

## II.

Where scepter'd Reason from her Throne,  
Surveys the Lodge and makes us one;  
And Harmony's delightful Sway,  
For ever shed's ambrosial Day;  
Where we blest *Eden's* pleasures taste,  
While balmy Joys are our Repast.

III.

Our Lodge the social Virtues grace,  
And Wisdom's Rules we fondly trace;  
Whole nature open to our View,  
Points out the Paths we should pursue;  
Let us subsist in lasting Peace,  
And may our happiness increase.

IV

No prying Eye can view us here,  
No Fool or Knave disturb our Cheer;  
Our well-form'd Laws set Mankind free,  
And give Relief to Misery;  
The Poor, oppress'd with Woe and Grief,  
Gain, from our bounteous Hands, Relief.



S O N G .

By *Brother COLLINS.*—Tune, *A Hunting we will go.*

**W**HILST *Science* yields a thousand Lights,  
To irradiate the Mind;  
Let US that noblest Art pursue,  
Which dignifies Mankind.

C H O R U S .

*Then to Masonry HUZZA!*  
*To Masonry HUZZA!*  
*Whose Art and Mysteries coincide,*  
*With Gospel and with Law.*

The

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II.

The pompous Dome, the gorgeous Hall,  
The Temple's cloud-capt Tower;  
The Mason's Glory shall proclaim,  
Till Time's remotest Hour.

III.

Yet He who thinks our Art confin'd  
To mere Domatic Laws;  
As well might judge great Nature's works  
Sprung up without a Cause.

IV.

Ideal Fabrics to uprear,  
Some Men think all our Art;  
But little think what Plans we draw.  
To from an upright Heat.

V.

That *Plumb* we poize to clear each Clog,  
That hangs about the String;  
And each unruly passions Flight,  
Within due Compass bring.

VI.

Religions all enlight'ning Page,  
We spread before our Eyes;  
By which we're taught those Steps to trace  
That lead us to the Skies.

VII.

The *Summum bonum* hence we learn,  
To which true MASONRY tends;

Our



Our Brethren as ourselves to love,  
And all Mankind as Friends.

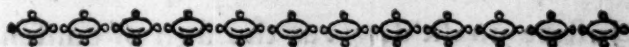
VIII.

The good *Samaritan* to prove,  
To ALL and every where ;  
Upon the LEVEL still to meet,  
And part upon the SQUARE.

Upon this Rock we'll stand, when Worlds  
T'Oblivion are consigned ;  
And Vision's baseless Fabric like,  
Leave not a Wreck behind.

IX.

*Then to Masonry HUZZA !*  
*To Masonry HUZZA !*  
*Whose Art and Mysteries coincide,*  
*With Gospel and with Law.*



S O N G.

Tune. *Mulberry Tree.*

I.

Y E sons of fair Science, impatient to learn,  
What's meant by a Mason you hear may discern ;  
He strengthens the weak, he gives light to the blind,  
And the naked he clothes — is a friend to mankind,  
All shall yield to Masonry,  
Bend to thee  
Blest Masonry,

B

Matchless

Matchless was he who founded thee,  
And thou, like him, immortal shall be.

## II.

He walks on the Level of Honor and Truth,  
And spurns the trite passions of folly and youth ;  
The Compass and Square all his frailties reprove,  
And his ultimate object is Brotherly Love.

## III.

The temple of Knowledge he nobly doth raise,  
Supported by Wisdom, and Learning its base ;  
When rear'd and adorn'd, strength and beauty unite,  
And he views the fair structure with conscious delight.

## IV.

With Fortitude blest'd, he's a stranger to fears,  
And govern'd by Prudence, he cautiously steers ;  
Till Temperance shews him the port of Content,  
And Justice unask'd, gives the sign of consent,

## V.

Inspir'd by his feelings, he bounty imparts,  
For Charity ranges at large in our hearts ;  
And an indigent brother reliev'd, from his woes,  
Feels a pleasure inferior to him who bestows.

## VI.

Thus a Mason I've drawn and expos'd to your view,  
And truth must acknowledge the figure is true ;  
Then members become, let's be brothers and friend<sup>s</sup>,  
There's a SECRET remaining, will make you amends.

COME

S O N G.

I.

COME let us prepare,  
We brothers that are  
Assembled on merry occasion :  
Let's be happy and sing,  
For Life is a Spring  
To a Free and an Accepted Mason.

II.

The world is in pain  
Our secrets to gain,  
And still let them wonder and gaze on ;  
They ne'er can divine  
The word or the sign  
Of a Free and an Accepted Mason.

III.

'Tis this and 'tis that,  
They cannot tell what,  
Nor why the great men of the nation,  
Should aprons put on,  
And make themselves one  
With a Free and an Accepted Mason.

IV.

Great Kings, Dukes and Lords,  
Have laid by their swords,  
Our myst'ry to put a good grace on :  
And ne'er been ashamed  
To hear themselves nam'd  
With a Free and an Accepted Mason.

## V.

Antiquities pride  
 We have on our side,  
 To keep up our old reputation ;  
 There's nought but what's good  
 To be understood  
 By a Free and an Accepted Mason.

## VI.

Wer'e true and sincere,  
 And just to the Fair ;  
 They 'll trust us on any occasion :  
 No mortal can more  
 The Ladies adore,  
 Than a Free and an Accepted Mason.

## VII.

Then join hand in hand  
 By each brother firm stand,  
 Let's be merry and put a bright face on :  
 What mortal can boast  
 So noble a toast  
 As a Free and an Accepted Mason.

*Cho.* No mortal can boast  
 So noble a toast  
 As a Free and an Accepted Mason.

SONG



MASONS SONGS, ODES, &c. 13

SONG.

Tune. *Attic Fire.*

I.

ARISE, and blow thy trumpet, Fame!  
Free-Masonry a loud proclaim,  
To realms and worlds unknown :  
Tell them of mighty David's son,  
The wise, the matchless Solomon,  
Priz'd far above his throne.

II.

The solemn temple's cloud-capt towers,  
Th' aspiring domes are works of ours,  
By us those piles were rais'd :  
Then bid mankind with songs advance,  
And through th' ethereal vast expanse,  
Let Masonry be prais'd.

III.

We help the poor in time of need,  
The naked clothe, the hungry feed,  
'Tis our foundation stone :

We build upon the noblest plan,  
For friendship rivets man to man, } *Chorus 3 times.*  
And makes us all as one.

IV.

Still louder, Fame! thy trumpet blow ;  
Let all the distant regions know  
Free-Masonry is this :

Almighty

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Almighty Wisdom gave it birth,  
And Heaven has fix'd it here on earth,  
A type of future bliss.



S O N G.

Tune. *Rural Felicity.*

I.

**Y**E dull stupid Mortals, give o'er your conjectures,  
Since Free Masons' secrets ye ne'er can obtain ;  
The Bible and Compass are our directors,  
And shall be as long as this world doth remain.  
Here Friendship inviting, here Freedom delighting,  
Our moments in innocent mirth we employ :

C H O R U S.

Come see masons' felicity,  
Working and singing with hearts full of joy.

II.

No other Society that you can mention,  
Which has been, is now, or hereafter shall be,  
However so laudable is it's intention,  
It cannot compare with divine Masonry.  
No envy, no quarrels, can here blast our laurels,  
No passion our pleasure can ever annoy :

Come see, &c.

III.

To aid one another we always are ready,  
Our Rites and our Secrets we carefully guard ;  
The

MASONS SONGS, ODES, &c. 15

The Lodge to support, we like pillars are steady,  
No Babel confusion our work can retard,  
Ye Mortals come hither, assemble together,  
And taste of those pleasures which never can cloy.  
Come see, &c.

IV.

We are to the Master for ever obedient,  
Whenever he calls, to the Lodge we repair;  
Experience as taught us, that 'tis most expedient  
To live within Compass, and act on the square.  
Let mutual agreement be Free Masons' cement,  
Until the whole Universe Time shall destroy:  
Come see, &c.



S O N G.

*Tune, God save the King.*

I.

**H**A I L MASONRY divine;  
Glory of ages shine,  
Long may'st thou reign:  
Where'er thy Lodges stand,  
May they have great command,  
And always grace the land,  
Thou art divine!

II.

Great fabrics still arise,  
And grace the azure skies,  
Great are thy schemes: Thy

Thy noble Orders are  
Matchless beyond compare ;  
No Art with thee can share,  
Thou Art divine !

III.

Hiram, the architect,  
Did all the Craft direct  
How they shou'd build ;  
Sol'mon, great Isr'el's King,  
Did mighty blessings brings,  
And left us room to sing,  
Hail, royal Art !

*Chorus 3 times.*



S O N G.

I.

**Y**E thrice happy few  
Whose hearts have been true,  
In concord and unity found ;  
Let us sing and rejoice,  
And unite every voice,  
To send the gay chorus a round.

C H O R U S

Like pillars we stand,  
An inmoveable band,  
Cemented by power from above ;  
Then freely let pass  
The generous glass  
To Masonry, Friendship, and Love ;



II.

The GRAND ARCHITECT,

Whose word did erect

Eternity, measure, and space,

First laid the fair plan

Whereon he began

The cement of friendship and peace.

III.

Whose firmness of hearts,

Fair treasure of arts,

To the eye of the vulgar unknown ;

Whose lustre can beam

New splendor and fame,

To the pulpit, the bar, and the throne.

IV.

The great David's son,

Unmatch'd Solomon,

As written in Scripture's bright page,

A Mason became,

The fav'rite of Fame,

The wonder and pride of his age.

V.

Indissoluble bands

Our hearts and our hands

In social benevolence bind ;

For true to his cause,

By immutable laws,

A Mason's a friend to mankind,

## VI.

Let joy flow around,  
 And Peace, olive-bound,  
 Preside at our mystical rites ;  
 Whose conduct maintains  
 Our auspicious domains,  
 And Freedom with Order unites.

## VII.

Nor let the dear maid  
 Our mysteries dread,  
 Or think them repugnant to love ;  
 To Beauty we bend,  
 Her empire defend,  
 An empire deriv'd from above.

## VIII.

Then let us unite,  
 Sincere and upright,  
 On the level of virtue to stand :  
 No mortal can be  
 So happy as we  
 With a brother and friend in each hand.



## S O N G.

Tune, *Rule Britannia.*

## I.

WHEN Earth's Foundation first was laid,  
 By the Almighty Artist's Hand,  
 'Twas then our perfect, our perfect Laws were made  
 Establish'd by his strict Command.

MASONS SONGS, ODES, &c. 19

*Chor.* Hail, mysterious ; hail, glorious Masonry !  
That makes us ever great and free.

II.

As Man throughout for Shelter sought,  
In vain from Place to Place did roam,  
Until from Heaven, from Heaven he was taught  
To plan, to build, to fix his Home.  
Hail, mysterious, &c.

III.

Hence illustrious rose our Art,  
And now in beauteous Piles appear ;  
Which shall to endless, to endless Time impart,  
How worthy and how great we are.  
Hail, mysterious &c.

IV.

Nor we less fam'd, for ev'ry Tye,  
By which the human Thought is bound ;  
Love, Truth, and Friendship, and Friendship socially,  
Join all our Hearts and Hands round.  
Hail, mysterious, &c.

V.

Our Actions still by Virtue blest,  
And to our Precepts ever true,  
The World admiring, admiring shall request  
To learn, and our bright Paths pursue.  
Hail, mysterious &c.

# A COLLECTION OF SONG.

Tune. *Goddeſs of Eaſe.*

## I.

**G**ENIUS of Maſonry deſcend,  
And with thee bring thy ſpotleſs Train ;  
Conſtant our ſacred Rites attend,  
While we adore thy peaceful Reign :  
Bring with thee Virtue, brighteſt Maid,  
Bring Love, bring Truth, and Friendſhip here ;  
While ſocial Mirth ſhall lend her Aid,  
To ſmooth the wrinkled Brow of Care.

## II.

Come, Charity, with Goodneſs crown'd,  
Encircled in thy heav'nly Robe,  
Diffuſe thy Bleſſings all around,  
To ev'ry Corner of the Globe :  
See where ſhe comes, with Power to bleſs,  
With open Hand, and tender Heart,  
Which wond'ered is at Man's Diſtreſs,  
And bleeds at ev'ry human Smart.

## III.

Envy may ev'ry Ill deviſe,  
And Falſhood be thy deadlieſt Foe,  
Thou Friendſhip ſtill ſhall tow'ring riſe,  
And ſink thine Adverſaries low ;  
Thy well-built Pile ſhall long endure,  
Through rolling Years preſerve its Prime,  
Upon a Rock it ſtands ſecure,  
And braves the rude Affaults of Time.



IV.

Ye happy Few, who here extend  
 In perfect Lines from East to West,  
 With fervent Zeal the Lodge defend,  
 And lock its Secrets in each Breast :  
 Since ye are met upon the Square,  
 Bid Love and Friendship jointly reign,  
 Be Peace and Harmony your Care,  
 Nor break the adamantine Chain.

V.

Behold the Planets how they move,  
 Yet keep due Order as they run ;  
 Then imitate the Stars above,  
 And shine resplendent as the Sun :  
 That future Masons when they meet,  
 May all our glorious Deeds rehearse,  
 And say, their Fathers were so great,  
 That they adorn'd, the Universe.



S O N G.

Tune. *In Infancy, &c.*

I.

**L**ET Masonry from Pole to Pole  
 Her sacred Laws expand,  
 Far as the mighty Waters roll,  
 To wash remotest Land :

That

That Virtue has not left Mankind,  
 Her social Maxims prove,  
 For stamp'd upon the Mason's Mind,  
 Are Unity and Love.

## II.

Ascending to her native Sky,  
 Let Masonry increase ;  
 A glorious Pillar rais'd on high,  
 Integrity its Base.  
 Peace adds to Olive boughs, entwin'd,  
 An emblematic Dove,  
 As stamp'd upon the Mason's Mind,  
 Are Unity and Love.



## S O N G.

## I.

**L**ET Drunkards boast the Pow'r of Wine.  
 And reel from Side to Side ;  
 Let Lovers kneel at Beauty's Shrine,  
 The Sport of Female Pride :  
 Be ours the more exalted Part,  
 To celebrate the Mason's Art,  
 And spread its Praises wide.

## II.

To Dens and Thickets, dark and rude,  
 For Shelter Beast repair ;  
 With Sticks and Straws the feather'd Brood,  
 Suspend their Nests in Air :

And

And Man untaught, as wild as these,  
Binds up sad Huts with Boughs of Trees,  
And feeds on wretched Fare.

III.

But Science dawning in his Mind,  
The Quarry he explores;  
Industry and the Arts combin'd,  
Improv'd all Nature's Stores:  
Thus Walls were built, and Houses rear'd,  
No Storms nor Tempests now are fear'd  
Within his well-fram'd Doors.

IV.

When stately Palaces arise,  
When Columns grace the Hall,  
When Tow'rs and Spires salute the Skies,  
We owe to Masons all:  
Nor Buildings only do they give,  
But teach Men how within to live.  
And yield to Reason's Call.

V.

All Party Quarrels they detest,  
For Virtue and the Arts,  
Lodg'd in each true Free-Mason's Breast,  
Unite and rule their Hearts:  
By these, while Masons square their Minds,  
The State no better Subjects finds,  
None act more upright Parts.

## VI.

Our Leathern Aprons may compare  
 With Garters red or blue;  
 Princes and Kings our Brothers are;  
 May they our Rules pursue:  
 Then drink Success and Health to all  
 The Craft around this Earthly Ball,  
 May Brethren still prove true.



## SONG.

## I.

**A**RISE gentle muse, who with wisdom inspires  
 Each bosom that's ardent with virtuous desires,  
 For from glorious actions the bliss that accrues,  
 Is what all admires, and each Mason pursues.  
 Is what all admires, &c.

## II.

Indignant around us though discord is seen,  
 And malice full loaded with venemouse spleen,  
 To the one we'll be deaf, to the other be blind;  
 For virtue will always give strength to the mind.  
 For virtue, &c.

## III.

Thus beauties gay charms with a lustre divine,  
 Our art shall adorn, which for ever will shine;  
 Till time circling round shall unfold the great truth,  
 Which thus has united the sage and the youth.  
 Which thus, &c.

N. B Repeat the second and last line in each verse.



S O N G.

I.

**L**ONG had the jarring atoms been  
 In their confusion hurl'd,  
 'Till Jove, to prove his friendly care,  
 Bid concord form the world.

C H O R U S.

*In chorus then your voices raise  
 To friendship, glory, union's praise.  
 To friendship, glory, &c.*

II.

By steady rules in order bright  
 The new creation rose,  
 And wonders issuing into light,  
 A beauteous frame disclos'd.

C H O R U S.

III.

All nature closely link'd we find,  
 Such ties doth love inspire ;  
 'Twas love alone that knot could bind,  
 By force of social fire.

C H O R U S.

IV.

'Twas love and warmth spread it on earth,  
 And union nurs'd the flame ;

D

'Twas

'Twas this gave kings and heroes birth;  
Hence Cæsars, Naffaus, came.

CHORUS.

V.

The blifs of friendly truth and love  
Our hopes doth prospect show;  
For harmony delights above,  
And charms the soul below.

CHORUS.

VI.

On this unshaken rock depend,  
Till future time shall own,  
Our heavenly friendship knows no end,  
Here concord fix'd her throne.

CHORUS.



# SONG.

I.

**F**IDELITY once had a fancy to rove,  
And therefore she quitted the mansions above;  
On earth she arriv'd but so long was her tour,  
Jove thought she intended returning no more.

*Derry down, &c.*

II.

Then *Merc'ry* was hasten'd in search of the dame,  
And soon to this world of confusion he came;

At

M A S O N S   S O N G S ,   O D E S ,   &c.   27

At PARIS he stopt and enquir'd by chance,  
But heard that *Fidelity* ne'er was in France.

*Derry down, &c.*

III.

To PORTUGAL next the God took his rout,  
In hopes that at LISBON he might find her out;  
But there he was told, she had mock'd superstition,  
And had left them for fear of the grand inquisition.

*Derry down, &c.*

IV.

Being thus disappointed to HOLLAND he flew,  
And strictly enquir'd of an eminent *Jew*;  
When *Mordecai* readily answer'd thus much,  
*Fidelity* never was like by de Dutch.

*Derry down, &c.*

V.

Arriving in LONDON, he hasten'd to court,  
Where numbers of little great men do resort;  
Who all stood amaz'd when ask'd for the Dame,  
And swore they had scarce ever heard of her name.

*Derry down, &c.*

VI.

To WESTMINSTER HALL then the God did repair,  
In hopes with dame *Justice*, he might find her there;  
For both he enquir'd, when the court answer'd thus,  
The persons you ask for sir, ne'er trouble us.

*Derry down, &c.*

VII.

Then bending his way to the CYPRIAN GROVE  
He civilly ask'd of the young God of love;

When the Urchin repli'd, "cou'd you hope here to  
find her, ?

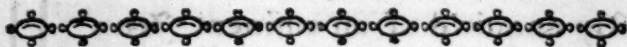
When I and my mother you know never mind her".

*Derry down, &c.*

### VIII.

In one only place, you will find her on Earth,  
The seat of true *Friendship, Love, Freedom, and Mirth*;  
To a *Lodge* of FREE MASONS then quickly repair,  
And you need not to doubt but *Fidelity's* there.

*Derry down. &c.*



### S O N G.

#### I.

WITH harmony and flowing wine,  
My brethren all come with me join;  
To celebrate this happy day,  
And to our MASTER homage pay.

#### II.

Hail happy, happy, sacred place,  
Where friendship smiles in ev'ry face,  
And royal art doth fill the chair,  
Adorned with his noble square.

#### III.

Next sings my muse our warden's praise,  
With chorus loud, in tuneful lays:  
Oh! may these columns ne'er decay,  
Until the world dissolves away.

My



IV.

My brethren all come join with me,  
To sing the praise of MASONRY;  
The noble, faithful, and the brave,  
Whose arts shall live beyond the grave.

V.

Let envy hide her shameful face  
Before us ancient sons of peace;  
Whose golden precepts still remain  
E'er free from envy, pride, or stain.



SONG.

I.

**T**IS MASONRY unites mankind,  
To generous actions forms the soul;  
So strict in union we're conjoin'd,  
One spirit animates the whole.

C H O R U S

*Then let mankind our deeds approve  
Since union, harmony, and love  
Shall waft us to the realms above.*

II.

Where'er aspiring domes arise,  
Wherever sacred altars stand;  
Those altars blaze up to the skies,  
Those domes proclaim the MASON's hand.

III.

## III.

The stone unshap'd, as lumber lies,  
 'Till MASON'S art its form refines;  
 So passions do our souls disguise,  
 'Till social virtue forms the mind.

## IV.

Let wretches at our manhood rail;  
 But they who once our judgment prove;  
 Will own that we who build so well,  
 With equal energy can love.

## V.

Tho' still our chief concern and care,  
 Be to deserve a brother's name;  
 Yet, ever mindful of the Fair,  
 Their choicest favors still we claim.

## VI.

From us pale discord long has fled,  
 With all her train of mortal spite;  
 Nor in our LODGE dares shew her head;  
 Sunk in the gloom of endless night.

## VII.

My brethren charge your glasses high,  
 To our Grand Master's noble name;  
 Our shouts shall beat the vaulted sky,  
 And every tongue his praise proclaim.

## C H O R U S.

*Then let mankind our deeds approve,  
 Since union, harmony and love  
 Shall waft us to the realms above.*

S O N G.

I.

**B**EHOLD in a lodge we dear brethren are met,  
And in proper order together are set ;  
Our secrets to none but ourselves shall be known,  
Our actions to none but FREE-MASONS be shewn.

*Derry down, down, &c.*

II.

Let brotherly love be among us reviv'd ;  
Let's stand by our laws that are wisely contriv'd ;  
And all the glorious creation shall see  
That none are so loving, so friendly, as we.

*Derry down, down, &c.*

III.

The temple, and many magnificent pile,  
E'en buildings now standing within our own isle ;  
With wisdom contriv'd, with beauty refin'd,  
With strength to support, and the building to bind.

*Derry down, down, &c.*

IV.

These noble grand structures will always proclaim,  
What honor is due to a FREE-MASONS name ;  
E'en ages to come, when our work they do see,  
Will strive with each other, like us, to be free.

*Derry down, down, &c.*

V.

What tho' some of late, by their spleen, plainly shew,  
They fain would deride what they gladly would know ;

Let

Let every true brother such weak men despise,  
And the royal grand secret keep back from their eyes.

*Derry down, down, &c.*

VI.

Then, brethren, let's all put a hand to our hearts,  
And resolve from true MASONRY ne'er to depart;  
And when the last trumpet on earth shall descend,  
Our lodge shall be closed, and our secret shall end.

*Derry down, down, &c.*



S O N G.

I.

**B**Y MASON'S art th' aspiring domes,  
In stately columns shall arise;  
All climates are their native homes,  
Their well-judg'd actions reach the skies:  
Heroes and kings revere their name,  
While poets sing their lasting fame.

II.

Great, noble, gen'rous, good and brave,  
Are titles they most justly claim;  
Their deeds shall live beyond the grave,  
Which those unborn shall loud proclaim;  
Time shall their glorious acts enroll,  
While love and friendship charm the soul.



SONG.

Tune. *Vicar and Moses.*

I.

DEAR brothers attend,  
I will not offend,  
I mean but to shew you my breast;  
My only design  
Is in friendship to join,  
Uniting our souls like the blest:

CHORUS.

But we will not deny a true brother,  
We will not deny a true brother,  
Let them say what they will,  
We are good MASONS still,  
And firmly will stand by each other.  
But we will not deny a true brother.

II.

No author I quote,  
For my song ne'er was wrote,  
Nor with it was paper e'er stained;  
I hold it unjust

The great secret to trust  
But to those who have rightly obtained.

CHORUS.

III.

Dear brothers believe,  
I will not deceive,  
Nor leave you in bitter distress;

E

Our

34 A COLLECTION OF

Our sorrows we'll join,  
Your cause shall be mine,  
With free hand and heart i'll redress.

CHORUS.

IV.

Thus far I've confess'd,  
I cannot have rest,  
When a brother I know's at my door;  
My friendship to prove,  
I'll meet him with love,  
And spread out my board with rich store.

CHORUS.

V.

Then here let us rise,  
All folly despise,  
Quick to work with our plumb, line, and rule,  
Square, compass, and gavel,  
Our mysteries unravel;  
These instruments suit not a fool.

CHORUS.

VI.

Then here let's unite,  
Your left to my right,  
As rivelets blend in the sea;  
All distinctions are gone,  
Like those waters we're one,  
How blest and united are we!

CHORUS.

VII.

VII.

This ne'er can displease  
The eye that all sees,  
For honor is meant to his name;  
When death raps our door,  
And we are no more,  
May balance be found in our beam.



S O N G.

I.

A Mason one time  
Was cast for a crime,  
Which malice had put a bad face on;  
And then, without thought,  
To a gibbet was brought  
The free and the accepted mason.  
*And then, without thought, &c.*

II.

And when he came there,  
He put up his pray'r  
For heaven to pity his case on!  
His king he espy'd,  
Who in progress did ride,  
Was a free and an accepted mason.  
*His king he espy'd, &c.*

III.

## III.

Then out a sign flew,  
Which the grand master knew,  
Who rode up to know the occasion :  
Ask'd who had condemn'd  
So worthy a friend  
As a free and an accepted mason.

*Ask'd who had condemn'd, &c.*

## IV.

He tried the cause,  
And he found out the flaws,  
According to justice and reason.  
He tuck'd up the judge,  
And all that bore grudge  
To the free and the accepted mason.

*He tuck'd up the judge, &c.*

## V.

Tho' ignorant pride  
Our secrets deride,  
Or foolish conjectures occasion,  
They ne'er shall divine  
The word or the sign  
Of a free and an accepted mason.

*They ne'er shall divine, &c.*



SONG.

I.

OF all institutions to well form the mind,  
 And make us to every virtue inclin'd,  
 None can with the craft of FREE-MASONS compare.  
 Or teach us so truly our actions to square;  
 For it was ordain'd by our founders decree,  
 That we should be loyal, be loving, and free.  
*Be loving, and free, &c.*

II.

We in harmony, friendship, and unity meet,  
 And every brother most lovingly greet;  
 And when we see one in distress, still impart  
 Some comfort to cheer and enliven his heart.  
 Thus we always live, and for ever agree,  
 Resolv'd to be loyal, most loving, and free.  
*Most loving, and free, &c.*

III.

By points of good fellowship we still accord,  
 Observing each brother's true sign, grip, and word,  
 Which from our great architect was handed down,  
 And ne'er will to any but MASONS be known.  
 Then here's to our brethren, of every degree,  
 Who always are loyal, are loving, and free.  
*Are loving, and free, &c.*

SONG.

# A COLLECTION OF SONG.

## I.

**J**UST straight from his home,  
See yon candidate come,  
Prepar'd for the time and occasion!  
Of all that can harm,  
We will him disarm,  
That he no ways may hurt a FREE-MASON.

## II.

His blind eyes cannot search  
Out the way of his march,  
Nor yet where his steps he must place on:  
When we him receive,  
He cannot perceive  
How he came to be made a FREE-MASON.

## III.

Then he'll danger defy,  
And on heaven rely,  
For strength to support the occasion;  
With the blessing of pray'r  
He banishes fear,  
And undaunted is made a FREE-MASON.

## IV.

When he makes his demand,  
By the Master's command,  
To know if he's fit for the station;  
Around he is brought,  
Ere he get what he sought,  
From a FREE and an ACCEPTED MASON.

When

V.

When girded with care,  
By the help of the square,  
The emblem of truth and of reason;  
In form he is plac'd,  
While to him are rehears'd  
The mysteries of a FREE-MASON.

VI.

Then full in his sight  
Doth shine the grand light,  
To illuminate the works which we trace on;  
And now, as his due,  
He's cloth'd in full view  
With the badge of an ACCEPTED MASON.

VII.

Now, hark! we enlarge  
On the duties and charge,  
Where his conduct and walk he must place on;  
Then a bumper we'll fill,  
And shew our good will  
To a FREE and an ACCEPTED MASON.



O D E.

WAKE the Lute and quiv'ring Strings,  
Mystic Truths Urania brings;  
Friendly Visitant to thee,  
We owe the Depths of MASONRY:

Fairest

Fairest of the Virgin Choir,  
Warbling to the Golden Lyre,  
Welcome here thy ART prevail :  
Hail ! divine Urania, hail !  
Here in Friendship's sacred Bower,  
The downy wing'd, and smiling Hour,  
Mirth invites, and social Song,  
Nameless Mysteries among :  
Crown the Bowl and fill the Glass,  
To every Virtue, every Grace,  
To the BROTHERHOOD resound  
Health, and let it thrice go round.

We restore the Times of old,  
The blooming glorious Age of Gold ;  
As the new Creation free,  
Blest with gay Euphrosine ;  
We on god-like Science talk,  
And with fair Astrea walk ;  
Innocence adorns the Day,  
Brighter than the Smiles of May.  
Pour the rosy Wine again,  
Wake a louder, louder Strain ;  
Rapid Zephyrs, as we fly,  
Waft our Voices to the Sky ;  
While we celebrate the NINE,  
And the Wonders of the Trine,  
While the ANGELS sing above,  
As we below, of PEACE and LOVE.



## A P R O L O G U E.

**W**HEN Heaven's eternal Architect began  
 To frame that noble superstructure Man,  
 His plan he laid with wisdom all divine,  
 And power Almighty fill'd the great design;  
 An outward form he gave, throughout compleat,  
 Where strength and softness, power and beauty meet;  
 Where native majesty maintain'd her throne,  
 The fair, the faint resemblance of his own:  
 A front erect the Godhead to adore,  
 To view his work, and tremble at his pow'r:  
 And in this frame a godlike soul he plac'd,  
 With reason, knowledge, and discernment grac'd.  
 Alike his goodness did to ALL dispense  
 A due proportion of directing sense.  
 One only gift there still remain'd behind,  
 But for the *few*, the chosen *few* design'd;  
 'Twas Sacred MASONRY—that crown'd the whole,  
 And to a nobler hight exalts th' human soul.

Of this great Art the secrets to obtain,  
 Mankind for ages past have strove in vain:  
 In vain shall strive—till lawfully acquir'd,  
 The noble truths we teach, their breasts have fir'd—  
 Yet to the *unlearn'd* thus far let it be known,  
 Our darling secret's HONESTY alone:  
 Howe'er thro' depths or mysteries explor'd  
 SANCT VIRTUE is our Grand, or *Master-Word*;  
 In that great secret centres all our art,  
 For each *Good man's* a MASON at his heart.

# A COLLECTION OF PROLOGUE.

**I**F to delight, to humanize the mind,  
The savage world in social ties to bind;  
To make the moral virtues all appear  
Improv'd and useful, soften'd from severe.

If this demand the tribute of our praise,  
The teachers honor or the poets lays;  
How do we view 'em all compriz'd in thee,  
Thrice honor'd and mysterious Masonry.

By thee erected, spacious domes arise,  
And spires ascending glitter in the skies;  
The wondrous whole, by heavenly art is crown'd,  
And order in diversity is found.

Thro' such a length of ages still how fair,  
How bright, how blooming do thy looks appear?  
And still shall bloom—Time as it glides away  
Fears for its own, before thine shall decay.

The use of accents from thy aid is thrown,  
Thou form'st a silent language of thy own,  
Disdain'st that records shou'd contain thy art,  
And only liv'st within the faithful heart.

Behold where kings, and a long shining train,  
Of garter'd heroes wait upon thy reign,  
And boast no honor but a Mason's name.

Still in the dark let the unknowing stray,  
No matter what they judge or what they say;  
Still may thy mystic secrets be conceal'd,  
And only to a brother be reveal'd.

A P R O L O G U E,

To Excellent MASON's:

By Brother MILES, of BIRMINGHAM.

OUR ancient Sires, with Emblemst taught their Youth;  
 'Till they were learned, in all moral Truth,  
 And by right Lines, convey'd each tender thought,  
 'Till in rude Nature, Rectitude they wrought;  
 Which caus'd Mankind, their Excellence to see,  
 And thro' the World were all admitted free:  
 Pursuing still their Emblematic Rules,  
 Emblems of Truth, became their working Tools;  
 With which they wrought, and gain'd their daily Bread,  
 Wherever they by Choice, or Chance, were led;  
 'Till grown expert, and vers'd in ev'ry Part,  
 They structur'd Mansions by their mighty Art:  
 Vast Columns rear'd, which magnify'd their Fame;  
 And to the Freeman, gave the Mason's Name:  
 Who ever since, where'er they've took their Stations  
 Instead of Freeman, have been call'd *Free-Masons*:  
 A Word, which if, but rightly understood,  
 Is but a Name, for moral Rectitude,  
 An Helm, by which, the human Race were steer'd,  
 Long e're the Priests, in fable vests appear'd;  
 Order and Rule, *Free Masons* first devis'd,  
 Establish'd Truth, and Mankind socialis'd;  
 A Maxim form'd, for others to pursue,  
 By doing as they would be done unto.  
 Truth was the test, to which their Hands e'er wrought,  
 Which Justice join'd, in principle of thought;  
 Then still for truth, may *Mason's* Merit praise,  
 And unto Justice, pious Altars raise.

Oft have I bow'd, beneath the sacred Shrine,  
 Where treble Wreaths, of Emblematic's twine,  
 And interweave with ev'ry social Tie,  
 Which to Mankind, morality imply :  
 With rev'rend Awe, approach'd that sacred Place,  
 The oral Record, of our ancient Race.

E're which I gain'd, I pass'd the hallow'd Ground,  
 Where depths, of all Sublimity are found ;  
 While dreary Darknefs, envelop'd my Head,  
 And made me take, my wary Steps with dread :  
 But hope encourag'd, and I persever'd,  
 'Till I the Way, from all Obstructions clear'd ;  
 Which having done, there darted forth a Light,  
 Whose daz'ling Rays, at first repell'd my Sight ;  
 Yet, mark'd my Way, thro' all the dreary round,  
 'Till I at length, the grand Arcanian found.

While Glory fill'd, with bright Solarial Stream,  
 The Record-Mansion, of the All-Supreme ;  
 And flow'd around, the Men of antient Fame,  
 Who hallow, laud, and magnify his Name.  
 On me they look'd, all filial and kind,  
 Which silenc'd all the Tumults in my Mind ;  
 Yet caus'd me still, with anxious Thoughts to glow,  
 The cause of all, I there beheld to know :  
 When to my View, appear'd the mystic Scrole,  
 In which the Clue I found, t'explain the Whole ;  
 When Lines and Squares, and Circles I'd survey'd,  
 And due Regard, to each right Angle paid :  
 Conviction seiz'd, which Reason then supply'd,  
 And I in all Things, well was satisfi'd.



*Masonic* TOASTS *and* SENTIMENTS.

TO the KING and the CRAFT.

The right worshipful the Grand Master.

To all the Kings, Princes, and Potentates, that ever  
propagated the royal Art.

To all the Fraternity round the Globe.

To all well disposed charitable Masons.

To the perpetual honor of Free Masons.

To all the Free-born Sons of the ancient and honor-  
able Craft.

him that first the work began.

To the memory of the Tyrian Artift.

To the memory of Vitruvius, Angelo, Wren, and  
other noble artists.

To the ancient sons of peace.

To all Masons who walk the line.

We wish success and health to all,

The Craft around this earthly ball.

May peace and friendship e'er abound,

And every Brother's Health go round.

To each true and faithful heart,

That preserves the secret art.

To all true Mason's and upright,

Who saw the East where rose the light.

To all those who live within compass and square.

May humility, love, joy, and peace, inhabit the breast  
of every Mason.

To ev'ry fair, and faithful she,

That loves the Craft of Masonry.

To

To each faithful Brother, both ancient and young,

Who governs his passions, and bridles his tongue,  
To the memory of P. H. Z. L. and J. A.

May we all arrive at the summit of Masonry, and may  
the just never fail of their reward.

Success to Masonry throughout the world.

To Mason's and to Mason's beams,

And those that lie in Mason's arms.

To the memory of the ancient Grand Masters.

To all distress'd Mason's wheresoever dispers'd or oppress'd,  
round the globe.

To the increase of perpetual friendship, and peace,  
amongst the ancient Craft.

May Mason's be merry each night when they meet,

And always each other most lovingly greet;

No Mason will ever bear malice in heart,

But as we lovingly meet, so may we depart.

Here's a health, let it pass with the number of three

To all known good Mason's and free.

As we meet happy, may we part happy, and be happy  
at our next meeting.



TO JY 60 M O T T O S.

SIT LUX ET LUX FUIT.  
AMOR HONOR ET JUSTITIA.  
VIRTUTIS ET SILENTIO.  
PULSANTI APPERIIATOR.

F I N I S.

y